A SHORT HISTORY
OF
THE BHOR STATE

BY
V. G. RANADE, M.A., LL.B.
AND
V. N. JOSHI

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Shrimant Babasaheb Pant Sachiv, Chief of Bhor, the present Ruler.

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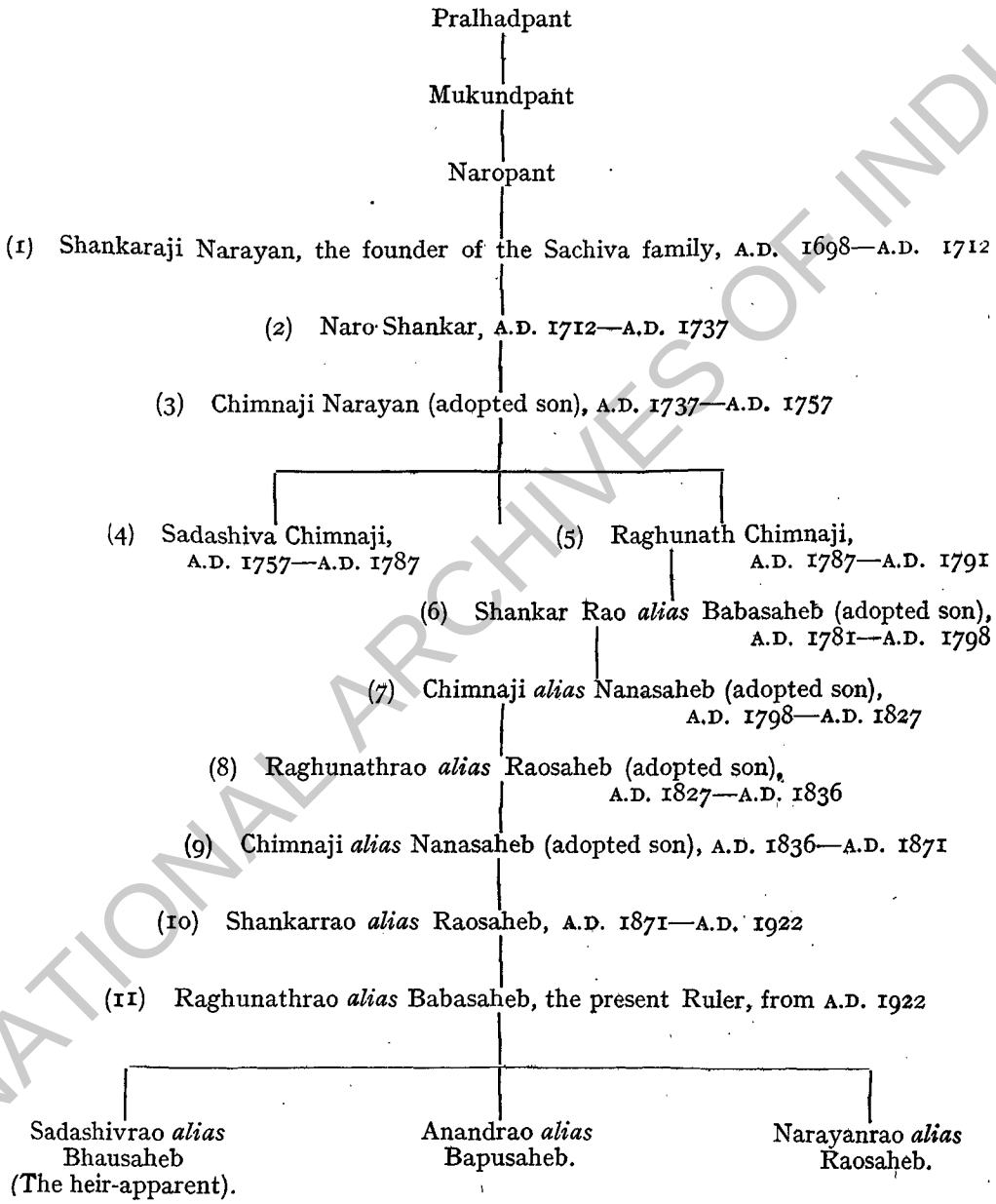
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PREFACE.

THE first and foremost object in preparing this little book is to give a brief but important and interesting account of the founder of the Bhor State as well as of the life, character and regime of all the Rulers that came after him in succession till the present time. The history of the life of the founder of the State is full of deeds of romantic valour and ideal loyalty in the service of his masters. The narrative gives a wonderful account of how a Brahmin boy born in a very poor and unknown family rose gradually, on the strength of his personal qualities alone, to one of the high and honourable posts of the Ministership and the Generalship of the Mahratta realm. We also see in the succeeding pages of the historic story how the State acquired by the original founder subsequently passed through many perilous stages of its existence and how ultimately it developed into and reached its present dignified position. Besides we find in it how the villa of Bhor, the then hamlet of ten or twenty houses, going through many and varied vicissitudes, grew into a well-planned and moderately-sized capital town of the State, adequately furnished with almost all the comforts and conveniences of the modern type of civilized town-life.

The following short sketch of the history of the Bhor State, as it is proposed to be delineated, extends mainly over a period of about more than 175 years. Still, to make the thread of the narrative as complete and comprehensive as far as its first or starting point, the main portion of the work is prefixed by a summarised account of the history of the territory, now comprising the Bhor State, from the earliest times down to the formation of the State under its founder Shrimant Shankaraji Narayan. Of course this account, not being the sole or the chief aim of our booklet, and the material also of the history of this tract in those far early days being itself very meagre, this ancient part of the history is dealt with in a bird's-eye fashion. The main or modern portion of the history of the tract begins from the establishment of the State. From the point of view of its subsequent evolutionary stages as regards its territorial changes and internal consolidation, as well as its relations with the Sovereign Power, this portion which is treated in five chapters in the following pages can be, for convenience sake, divided into three broad periods, viz., (1) from A.D. 1698 to A.D. 1818, the date of the fall of the Peshwas; (2) from A.D. 1818 to roughly about A.D. 1848, the date of the extinction of the Satara Raj; and (3) from A. D. 1848 to the present time. The third period is sub-divided into two parts: the first part extends from A.D. 1848 to A.D. 1922 and the second part commences from the date of the accession of the present Ruler and continues onwards.

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By way of awakening an interest in the minds of the general history-reading public about having an insight into the history of the Pant Sachiv dynasty of Bhor and also, in a way, to facilitate the easy understanding by the reader of the mass of historic account narrated in the following pages, we have given in appendix a short account of the geographical position and other general information about the Bhor State. The extracts given below from the appreciative remarks of high British officials will speak for themselves regarding the State's loyalty to the British Crown, the assistance rendered by the State to the British Government and the general progressive nature of the State's administration under its present Ruler. Another extract quoted herein from the speech of Professor G. R. Abhyankar, B.A., LL.B., a critic of the Indian States and a notable public leader in the Maharashtra, presents in a nutshell the most salient features of the present Ruler's past seven years' beneficent and enlightened administration.

LOYALTY TO THE BRITISH THRONE.

Extract from the speech of H. E. Sir George Lloyd, 24th October 1922.

" The State of Bhor and its Rulers have always throughout their history been true to the ties which they had formed of obedience, of friendship and gratitude and throughout the 100 years that have now elapsed since Bhor and the British Government first entered into treaty relations, I believe that those ties have been drawing steadily closer."

Extract from the speech of H. E. Sir Leslie Wilson, 1st November 1924.

" Your house has shown for many years by its deeds that unswerving loyalty, and as the representative of His Most Gracious Majesty the King-Emperor, I thank you for that continuance of devotion evidenced so strongly in the past by your illustrious ancestors."

CO-OPERATION.

Extract from the speech of H. E. Sir George Lloyd when he visited Bhor on 24th October 1922.

" Among many evidences of the cordial friendship there is the one very near at hand—I refer to the full measure of help which my Government received from the State in connection with the raising of

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the great Dam at Bhatgar, and I desire to take this opportunity of gratefully acknowledging the readiness with which His late Highness fell in with the proposal to commence this work, and the help the State has given by contributions in money and by other concessions towards the execution of the work itself."

Extract from the speech of Mr. Harrison, Chief Engineer, and Secretary to the Government of Bombay, P. W. D., on the occasion of the opening of the Lloyd Dam, appreciating the services and assistance rendered by the Bhor State on 27th October 1928.

" Your Excellency, I would now refer with emphasis and with most grateful thanks to the valuable assistance which the Chief Saheb of Bhor and all his State officials have rendered throughout the whole period of construction and it is with the greatest satisfaction and pleasure that I see my friend the Pant Sachiv present amongst us to-day. As Your Excellency is aware, it has been necessary to construct this Dam in the Bhor State and consequently to submerge a portion of the Chief's territory by the lake so formed. However, with that high sense of service and marked sympathy for the good of his less favourably placed fellow countrymen for which, like his late revered father, he is so justly noted, he has co-operated most loyally with us and has smoothed many a difficulty from our path in the several years during which this work has been in progress. I gladly, therefore, take this opportunity of bringing such loyal and valuable assistance to Your Excellency's notice, though indeed Your Excellency is already well aware of it, and of tendering to him from myself and on behalf of all the establishment who have been on this work, our grateful appreciation and thanks."

Extract from the speech of Mr. C. B. Pooley, Superintending Engineer, Deccan Irrigation Division, on the occasion of the opening of the Lloyd Dam, appreciating the services and assistance rendered by the Bhor State, on 27th October 1928.

" I believe it is almost unknown for such a large work to be completed without some serious delay or complication arising, but I am happy to say that nothing of the kind has occurred in the case of this project. A serious hitch that *threatened* during the progress of the work was when the outside agitators stirred up the local people to resort to passive resistance, by which means they had successfully stopped a large work in an adjoining valley. Thanks largely, however, to the very loyal co-operation and assistance rendered by the Bhor State, this difficulty was overcome and progress was not interrupted. As Mr. Harrison has stated, sir, these works are situated in the Bhor State territory, and throughout

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the progress of the work the Chief and his officials have co-operated most cordially with the Irrigation Department and have rendered us most valuable and loyal assistance. When the works first started, it was necessary to obtain possession of lands at very short notice both for works purposes and for stone and lime quarries. There was no bridged road giving access to the Dam, so the late Chief of Bhor handed over the State road from Kapurvahal and also contributed towards the cost of a bridge over the Gunjavani river. Satisfactory arrangements were also made regarding maintenance of the road, exemption of Government materials from toll, etc. Facilities were further granted for keeping Government cash at the State Treasury in Bhor, also for policing the works and establishing a market and bazaar, to the great convenience of the people on the works. In bringing therefore particularly to Your Excellency's notice the most friendly and loyal spirit in which assistance has been rendered by the Chief of Bhor I do no more than the high obligation demands."

Extract from the speech of His Excellency Sir Leslie Wilson, the Governor of Bombay, on the occasion of the opening of the Lloyd Dam, appreciating the services and assistance rendered by the Bhor State, on 27th October 1928.

" Mr. Harrison and Mr. Pooley have mentioned the very cordial assistance and co-operation which have been extended by my friend, the Chief of Bhor, in connection with this project, and I have much pleasure in endorsing their acknowledgments of the very valuable help which the Chief Saheb has rendered to Government throughout the progress of the work. I hope and trust that the proximity of this great Irrigation Scheme will, in the course of the years to come, bring increased prosperity to many subjects of the Chief Saheb and to his State, and all who reap such benefit may look back with gratitude to the results of the broad-minded and ever-ready assistance which my friend, the Pant Sachiv, has given to Government."

WAR SERVICE

Extract from the speech of H. E. Sir Leslie Wilson, 1st November 1924.

" I know that the Ruler of Bhor State, like all the other Princes and Chiefs of India, contributed to the full his share towards winning the world war. I can assure the Chief Saheb that his father's and his own efforts in this connection will not be forgotten by the Government over which I have the honour to preside."

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ADMINISTRATION.

Extract from the speech of H. E. Sir George Lloyd when he visited Bhor on 24th October 1922.

" I cannot refrain from recalling the many years of devoted and obtrusive service which he rendered to the State as head of a Taluka Administration, thereby fitting himself by first-hand experience for the high post which he now occupies. His accession to the Gadi took place only last August, but he had already given tangible proofs of a broad-minded desire to march with the times, both by making primary education a free gift from the State, and by introducing the provisions of the District Municipal Act, and thereby endeavouring to increase the interest and the responsibility of his subjects in their own local affairs."

Extract from the speech of H. E. Sir Leslie Wilson, 8th May 1928.

"As the people of the various countries of the world live under government of all sorts, both good and bad, so among the Indian States there are many that are ruled for the benefit of the subjects of those States, and there are others, few, I am glad to think, in number, in which the welfare of the people does not always appear to be the paramount consideration. Within the former class a prominent position must be given to the State of Bhor under your present Ruler, who during the six years that have passed since he succeeded to the Gadi, has worked whole-heartedly for the prestige of his State and for the welfare of those whose happiness and prosperity have been committed to his charge.

" It would not be appropriate for me, on an occasion such as this, to try to describe to you the various improvements in the administration which the Chief Saheb has introduced in recent years, often at very considerable cost to the revenue of the State, and indeed it would take too long if I were to attempt even to enumerate these improvements in any detail. To the people of the State, who have benefited from these reforms, they are too well known to require any statement from me on the subject, and to the outside public the permanent salute of nine guns which has been recently conferred, is a sufficient proof of the Chief's excellent administration of the internal affairs of the State, as well as his loyal and whole-hearted co-operation with Government."

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EDUCATION.

Extract from the speech of H. E. Sir George Lloyd, 24th October 1922.

" You have already witnessed the first definite indication of the Chief's order making primary education free throughout the State and this gift will be of the greatest value in a State where primary schools are already established in so many villages even in those with a comparatively small population. Your educational frame-work is therefore admirably planned and equipped."

LIBRARIES.

Extract from the speech of H. E. Sir Leslie Wilson at the opening ceremony of the S. S. Gangutaisaheb Pant Sachiv Library on the 8th May 1928.

' The setting up of the library here marks the beginning of a movement which is sure to spread as its usefulness becomes more apparent to the public. One of the greatest problems of education in India, and especially of primary education, is to prevent the wastage that occurs when the pupils give up their schooling and return to their homes, forgetting in a short time, in too many cases, almost all they have learnt at school. This great waste can only be prevented by the growth of the habit of reading books and papers and this is impossible unless the necessary literature is brought within the reach of all classes. The provision of Libraries even on a small scale, is a work of merit that may be commended to all who have the means to perform it, and I should be glad indeed to see the Chief Saheb's generous example emulated on a wide scale in all parts of the Bombay Presidency."

GENERAL REMARKS.

Extract from the speech of H. E. the Governor, Sir Frederick Sykes, when he visited Bhor on 26th April 1929.

" I had often heard of the regard and the picturesque beauty of the Ghats in the midst of which your State lies, and all that I have seen to-day has more than fulfilled my expectations. As I motored down the road from Mahableshwar to Bhor and gazed at the wild and mountainous country which met my view, I could not but be reminded of the days when it was the scene of the exploits of Shivaji who founded the Mahratta Empire, and how, as his early conquests came to be consolidated, your illustrious ancestor, Shankaraji Narayan, distinguished himself and was appointed " Pant Sachiva," one of the eight hereditary Ministers of the State. From his high office and out of the rewards for his services has arisen the Bhor State as we know it to-day.

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"It is over a century now since the commencement of relations between the British Government and Bhor, and I am happy to say that these relations have been uniformly of a cordial nature. I welcome the opportunity of acknowledging the loyalty and good-will of your State and yourself to the King-Emperor and the British Government, and its manifestations during the Great War. It is true that this is a matter of the past, but in the years of peace following the close of the war you have, I am informed, continued to display a similar readiness to help my Government both with your personal assistance and the resources of your State. I recall especially the matter of the Bhatgar Dam—one of the biggest irrigation works of its kind in the world—which, thanks to your public spirit and co-operation, has had removed the threat of scarcity and famine from thousands of cultivators on this side of the Presidency. This great work I hope to see to-morrow."

Extract from the speech of Professor G. R. Abhyankar, B.A., LL.B., of the Law College, Poona, as President of the Akhil Bhor Sansthan Praja Parishad, on 12th January 1930.

Professor G. R. Abhyankar, B.A., LL.B., of the Law College, Poona, a prominent member of the Servants of India Society, Poona, and the Dakshini Sansthan Hitwardhak Sabha, who was deputed by the Indian States Peoples' Conference for placing their grievances before the public in England, paid a very high tribute to Shrimant Pant Saheb's progressive administration in his address delivered on the 12th January 1930, at Pali, as President of the Akhil Bhor Praja Parishad (Bhor State Subjects' Conference). The following are extracts from the above speech :—

"*A contrast.*—Yours is the seventh session and I am sincerely glad that it synchronises with the seventh year of the beneficent rule of Shrimant His Highness Rajesaheb of Bhor. If you compare the disabilities under which you were labouring before Shrimant Babasaheb's accession to the Gadi, such as (1) the existence of the prohibition of public meetings and speeches, (2) impositions of petty vexatious and harassing taxes, (3) moribund and unprogressive administration, (4) a discontented peasantry, (5) poor, struggling and corrupt service, (6) neglect of sanitation and education, (7) the total absence of the association of the people with the Government, I am sure you must be satisfied with the considerable progress which has been achieved during the past 7 years under the enlightened and progressive rule of His Highness Shrimant Babasaheb. If you compare your resolutions which you have successively passed, progressive evolution of good government will be marked at every stage. (1) The order of prohibition of meetings was cancelled and your first session was held accordingly. (2) On the assumption of power by the present Ruler, inequitable and vexatious taxes, yielding an income of Rs. 12,000 annually, were abolished. (3) Primary education has been

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made completely free. (4) Revenue to the extent of 35 thousand was remitted as a gift to the ryots. (5) A dispensary at Pali and a Vedic school at Bhor have been established. (6) Service rules have been changed. Increment of salary, provision for pension and travelling allowances have been made, regard being had to the limited resources of the State. (7) Local self-government institutions are being introduced, and last but not the least in importance is the creation of the Legislative Council with powers to ask questions, to move resolutions and to discuss the Budget. Every one, even a critic like myself carrying on the agitation of the reform in the Indian States, cannot but feel greatly satisfied about your success in the past.

" Your Council has come into existence only in August 1928. I find from its proceedings that there is a spirit of co-operation between the officials and the non-officials in the State, and this indeed augurs well for the future. If you examine the history and growth of the British Indian Legislatures, there is no reason for you to be disappointed with the constitution given to you last year.

" You have the budget before you and if you can show successfully the ways and means, many of your difficulties would be nearing solution very soon. The experience of the year and a half clearly shows that the Executive Government of your State has shown sympathy with your aspirations and if the representatives of the people conduct themselves with a due sense of responsibility I have no reason to think that there would be any cause of your disappointment.

" As a critic of the Indian States it has not very often fallen to my lot to praise the constitutional government of any ruler. But, long before I knew His Highness the Pant Saheb personally, I, as the President of the Sixth Session of the Deccan States Subjects' Conference, publicly stated about him as below :—

" 'His Highness the Pant Saheb of Bhor has shown broad-minded statesmanship in not assuming a repressive attitude towards popular agitation and in taking the people into his confidence and in making honest efforts to redress their wrongs. I hope this ennobling conduct of H. H. the Chief Saheb of Bhor would be emulated by his brother Princes in the Deccan.'

" Four years have elapsed since I have made this statement. Since then I have come in closer contact with His Highness, with his institutions and with some of his officers and leaders of the people, and I feel proud to say that I stand by this statement even to-day. The constitutional instinct which His Highness has shown in associating his people with his Government and in taking them into his confidence and in dealing with popular disputes in a spirit of real, earnest and *bona fide* compromise, has still more elevated him in my estimation, and I sincerely rejoice at his successful career."

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It remains for us to add a few words with regard to the contents and the printing of this small volume. Most of the account in the following pages is based upon the "History of the Bhor State" written in Marathi by Mr. A. N. Bhagwat some thirty years back. To bring the narrative to the present time and also to make the information authentic and reliable we have also consulted the latest works on the history of the Maharashtra, viz., the "Maratha Ryasat" by Mr. G. S. Sirdesai, the "History of the Maratha People" by Mr. Kincaid and the latest publications of the Itihas Sanshodhan Mandal, Poona, to which we are deeply indebted, and also to the Bhor Darbar for kindly keeping at our disposal the annual Administration Reports of the Bhor State and some of the State papers.

Our sincere thanks are also due to the management of Messrs. G. Claridge & Co., Ltd., Bombay, for getting the work printed in a very short time, and to the publisher, Mr. R. K. Deshpande, for his valuable assistance.

V. G. RANADE.

BHOR, *April* 1930. V. N. JOSHI.

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CHAPTER I.

Ancient History of the Bhor State Territory.

THE earliest historic account about the territory now comprising the Bhor State and its adjoining portions in the British districts can be clearly traced to the sixth century A.D. when the whole of the Konkan was under the sway of the rulers of the Nala and Mourya dynasties. These dynasties were then put an end to by Kirtivarman, a ruler of the Chalukya dynasty who then established his rule over the whole of the Konkan, through his feudatory princes of the Shilahar line of rulers. Princes of the Rashtrakoota dynasty of Malkhed who were, like the Shilahars, only the vassals of the Chalukyas, annihilated their masters and established themselves as a sovereign power at Kalyani. The Shilahars transferred their allegiance to the Rashtrakootas. When within a century or two thereafter the Rashtrakoota power became extinct, the Shilahars of Karhad became powerful and proclaimed their independence. They reigned supreme over the Konkan and the districts of Wai, Shirval, etc. for nearly four hundred and fifty years, that is, till A.D. 1260. In the thirteenth century the Jadhav kings of Deogiri overthrew the Shilahars and became paramount in the whole of the Konkan as far as Karwar. In A.D. 1347 Hussein, the Subhedar or the Viceroy of the Mogul Emperor of Delhi over the Deccan, threw away the Mogul yoke, established an independent kingdom of his own at Kalburga, founded the dynasty of Bahamani kings and ruled over the whole of the Deccan including the Konkan. Still, much of the tract of the Ghata Matha as well as the country below the Western Ghats was under the power of the petty Hindu rulers styled as Palegars, who enjoyed more or less unmolested independence. About the year 1477 the whole of the Ghata Matha territory and the Konkan, we see, was included in the Junnar *tarf*—one of the eight *tarfs* or provinces in which the whole of the Bahamani kingdom was then divided—which along with the Daulatabad *tarf* was under the charge of Malik Ahmad, the founder of the Ahmednagar dynasty, who completely subdued all the petty Hindu chieftains called Palegars, and their forts, Sudhagad, Sarasgad, Purandar and Sinhagad were reduced by him. In A.D. 1487 he declared himself independent and established a separate dynasty at Ahmednagar. The whole of the tract of the Ghats and the Konkan subdued by him, continued to be under the Ahmednagar kingdom up to the end of the sixteenth century. The example of Malik Ahmed was soon followed by Usuf Adilshaha who established likewise an independent kingdom at Bijapur and became the founder of the Adilshahi dynasty of rulers. Naturally the country on the Ghats and the Konkan was divided between these two dynasties.

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THE earliest historic account about the territory now comprising the Bhor State and its adjoining portions in the British districts can be clearly traced to the sixth century A.D. when the whole of the Konkan was under the sway of the rulers of the Nala and Mourya dynasties. These dynasties were then put an end to by Kirtivarman, a ruler of the Chalukya dynasty who then established his rule over the whole of the Konkan, through his feudatory princes of the Shilahar line of rulers. Princes of the Rashtrakoota dynasty of Malkhed who were, like the Shilahars, only the vassals of the Chalukyas, annihilated their masters and established themselves as a sovereign power at Kalyani. The Shilahars transferred their allegiance to the Rashtrakootas. When within a century or two thereafter the Rashtrakoota power became extinct, the Shilahars of Karhad became powerful and proclaimed their independence. They reigned supreme over the Konkan and the districts of Wai, Shirval, etc. for nearly four hundred and fifty years, that is, till A.D. 1260. In the thirteenth century the Jadhav kings of Deogiri overthrew the Shilahars and became paramount in the whole of the Konkan as far as Karwar. In A.D. 1347 Hussein, the Subhedar or the Viceroy of the Mogul Emperor of Delhi over the Deccan, threw away the Mogul [redacted] established an independent kingdom of his own at Kalburga, [redacted]sty of Bahamani kings and ruled over the whole of [redacted]ng the Konkan. Still, much of the tract of the Ghata [redacted]ell as the country below the Western Ghats was under the [redacted] the petty Hindu rulers styled as Palegars, who enjoyed more [redacted]molested independence. About the year 1477 the whole of [redacted] Matha territory and the Konkan, we see, was included in the [redacted]*arf*—one of the eight *tarfs* or provinces in which the whole of [redacted]mani kingdom was then divided—which along with the Daulat-[redacted]*f* was under the charge of Malik Ahmad, the founder of the [redacted]agar dynasty, who completely subdued all the petty Hindu [redacted]s called Palegars, and their forts, Sudhagad, Sarasgad, Purandar [redacted]hagad were reduced by him. In A.D. 1487 he declared himself [redacted]dent and established a separate dynasty at Ahmednagar. The [redacted] of the tract of the Ghats and the Konkan subdued by him, continued [redacted] under the Ahmednagar kingdom up to the end of the sixteenth [redacted]tury. The example of Malik Ahmed was soon followed by Usuf [redacted]ilshaha who established likewise an independent kingdom at Bijapur and became the founder of the Adilshahi dynasty of rulers. Naturally the country on the Ghats and the Konkan was divided between these two dynasties.

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The present Bhor State territory at that time fell partly under the Ahmednagar and partly under the Bijapur Governments. When the Mogul Emperors of Delhi extinguished the Ahmednagar kingdom, the Deccan and the Konkan country came under the sole rule of Bijapur. Later on, when Shahaji the father of the Great Shivaji became a Sardar under the Bijapur Government in A.D. 1637 the Bijapur king re-granted to him the districts of Poona and Supa as Jahagirs along with the new like grant of Indapur and Baramati districts. We thus see that the whole of the present territory of the Bhor State above the Ghats excepting the forts therein was included in the Jahagir of Shahaji Raje. He entrusted the revenue administration of his Jahagir to Dadaji Kondadeo and himself went on his expedition of the Karnatak on behalf of the Bijapur Government. His son Shivaji then began his career of conquering the forts in his Jahagir by first of all capturing the fort of Torna in A.D. 1646. He then built Rajgad in A.D. 1647 and thereafter took Purandar, Kondana, and all the other forts in his Jahagir. Later on he made his first expedition into Konkan as far as Rajapur and subdued all the forts therein, among which was the fort of Sudhagad. In 1655 the fort of Rohida fell before Shivaji's arms; so that, by the beginning of A.D. 1662, we see the Great Shivaji extending his conquest far beyond the limits of the present Bhor State's territory. Then was found part of the State's territory along with the forts therein going over to the Mogul Emperor of Delhi and again coming back into Shivaji's possession till A.D. 1674 when Shivaji again established his sole and complete sway over the whole of his former conquests. After the death of Shivaji the whole of the Ghata Matha and Konkan country was wrested from the hands of the Mahrattas by Aurangzeb, the [illegible] of Delhi, during the time of Sambhaji. This by the time of Chhatrapati Rajaram Maharaja when the lost territories all the important forts therein was again conquered by Mahrattas notable among whom was Shankaraji Narayan, the founder of the State.

Shankaraji Narayan Gandekar, the Founder of the Bhor State.

His Ancestors.

THE Gandekars are Deshasta Rigvedi Brahmins. They were residents of Gandapur, a village near Paithan in the Auverangabad District of the Hyderabad (Dk.) State. Hard pressed by poverty, Mukundpant Pralhad, the grandfather of Shankaraji, left his village in search of service or business elsewhere and after wandering from place to place reached Mangdari, a village at a distance of about sixteen miles from Poona, in the Maval tract. Unfortunately nothing is known about the ancestors of Mukundpant nor is there anything more particular

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than the above available to narrate about Mukundpant himself, beyond a traditional story handed down to this day by word of mouth, that during his wanderings for some years he happened to stay at Pait, a village in the Junnar taluka of the Poona district, which, along with Nighose in the Nagar district was afterwards granted as Vatani Inams to Shankaraji Narayan by Chhatrapati Rajaram Maharaja and they are continued so to the present day. Mukundpant was happily settled at Mangdari with a tiny house and a small holding acquired there. His son Naropant then took service as a clerk in A.D. 1643 in the Military Finance Department of the Great Shivaji. He had to accompany his master on all his expeditions. So, he was with Shivaji when the latter invaded the Konkan and took the fort of Bhorap or Sudhagad as it is generally called. In appreciation of Naropant's talents, Shivaji entrusted to him the duties of the Sabnavis of the fort. He had charge of the granary on the fort, and had also to look to the supply of ammunition and other war materials thereon. As a storekeeper and accountant he had to go to the Maharaja whenever and wherever called upon by the latter for submitting the annual accounts. At one time in the year A.D. 1677 when he had occasion to see his master at the Pratapgad fort for rendering the yearly accounts, Naropant took with him his son Shankaraji in the hope of procuring for him a suitable post in the service of the Darbar there. He first spoke to Moropant Pingale, the then Peshwa, about his intentions. The Peshwa was accordingly pleased to take

Shankaraji as a Clerk

[redacted]ce and assigned to him the duty of keeping accounts. Shankaraji, naturally intelligent and energetic, became soon an adept [redacted] and discharged his duties to the entire satisfaction of the [redacted]s master. But he was quick to see that the times then were [redacted]vourable for the swordsman than for the penman [redacted] and that martial qualities like valour, enterprise [redacted] courage had [redacted]hance to raise a man to fortune. Shankaraji with a deep [redacted]o the nature and spirit of those times, was not content with [redacted] proficiency in civil work only. To fit himself for military [redacted]e began to learn the science and art of war and kept on the practice [redacted]nting and roaming in the hilly tracts to acquire the needful [redacted]es of endurance, fortitude, bravery and the like, so useful in times [redacted]fare. By securing the friendship and confidence of the Mavala [redacted] inhabiting the hilly tracts of the Sahyadri mountain, he became [redacted]oroughly acquainted with all the ravines and valleys along with the [redacted]cret recesses, hill-passes, the side-tracks and by-roads in their mountainous territory. By such self-imposed discipline and rigorous self-training he developed in himself the essential qualities of a soldier, which account for all his future rise and glory.

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Up to the death of Shivaji the Great, Shankaraji was serving as a clerk under Moropant Pingale. During Sambhaji's time, the Ashta Pradhans (Cabinet of eight ministers) had a very hard lot to meet. Moropant met an undeserved death in those misfortunate and dark days. Ramchandrapant Amatya, the hero in the latter time War of Independence, was the only great figure of the eight ministers that survived the tragic deeds of Sambhaji. Shankaraji then had no alternative but to change his master. He then did clerical duties under Ramchandrapant along with Parashurampant, the founder of the Aundh State, another clerk in his service like himself. Ramchandrapant, a worthy master for equally worthy servants, soon discerned sterling merit and ability of a very high order in his two clerks, Shankaraji and Parashurampant, and he gradually raised them to so elevated a rank that both of them became ultimately the founders of two independent States.

Shankaraji as a Soldier.

Ramchandrapant, impressed with the courage and daring spirit of Shankaraji, transferred him from the civil to the military line of service under him in A.D. 1686. Thus transplanted in a position quite to his liking and natural aptitude, he became master of the art of war, and opportunities likewise very soon thereafter offered themselves to him for the proper fruition of his military genius and capacity.

Aurangzeb, the last of the Great Mogul Emperors, h[illegible] over to the Deccan with a large and mighty army to wipe out [illegible] risen Mahratta kingdom. He had already succeeded in hi[illegible] annihilating the two Mohammedan kingdoms of Bijapur and [illegible] and was carrying on his invasions into the Mahratta kingdo[illegible] l[illegible]ntertained and cherished the very chary and false notion t[illegible] Mah[illegible] would of itself crumble down with the de[illegible] Chhatrap[illegible]raji Maharaja. But things proved to be [illegible] reverse; for Sambhaji, the brave son of the valiant Shi[illegible] showed the Great Mogul Emperor the stern stuff of which [illegible] was made. However, for a time thereafter events took a fa[illegible] turn for the Mohammedans. Sambhaji soon drifted into a vici[illegible] careless career. He was caught by the Moguls and put to a cru[illegible] inglorious death. Again, Aurangzeb thought his object of pu[illegible] an end to the Mahratta power was nearing its realization, and as be[illegible] it proved to be but a dream and a fantasy; for, with the death of Sa[illegible] bhaji the martial spirit of the Mahrattas did not die out, but seeme[illegible] to glow the more bright and fierce than ever. Every one in the Maharashtra felt sorely and deeply for the death of his king. His death stung him to the quick like the loss of one of his own kith and kin. The word 'vengeance' was on the lips of everybody; and it came to be

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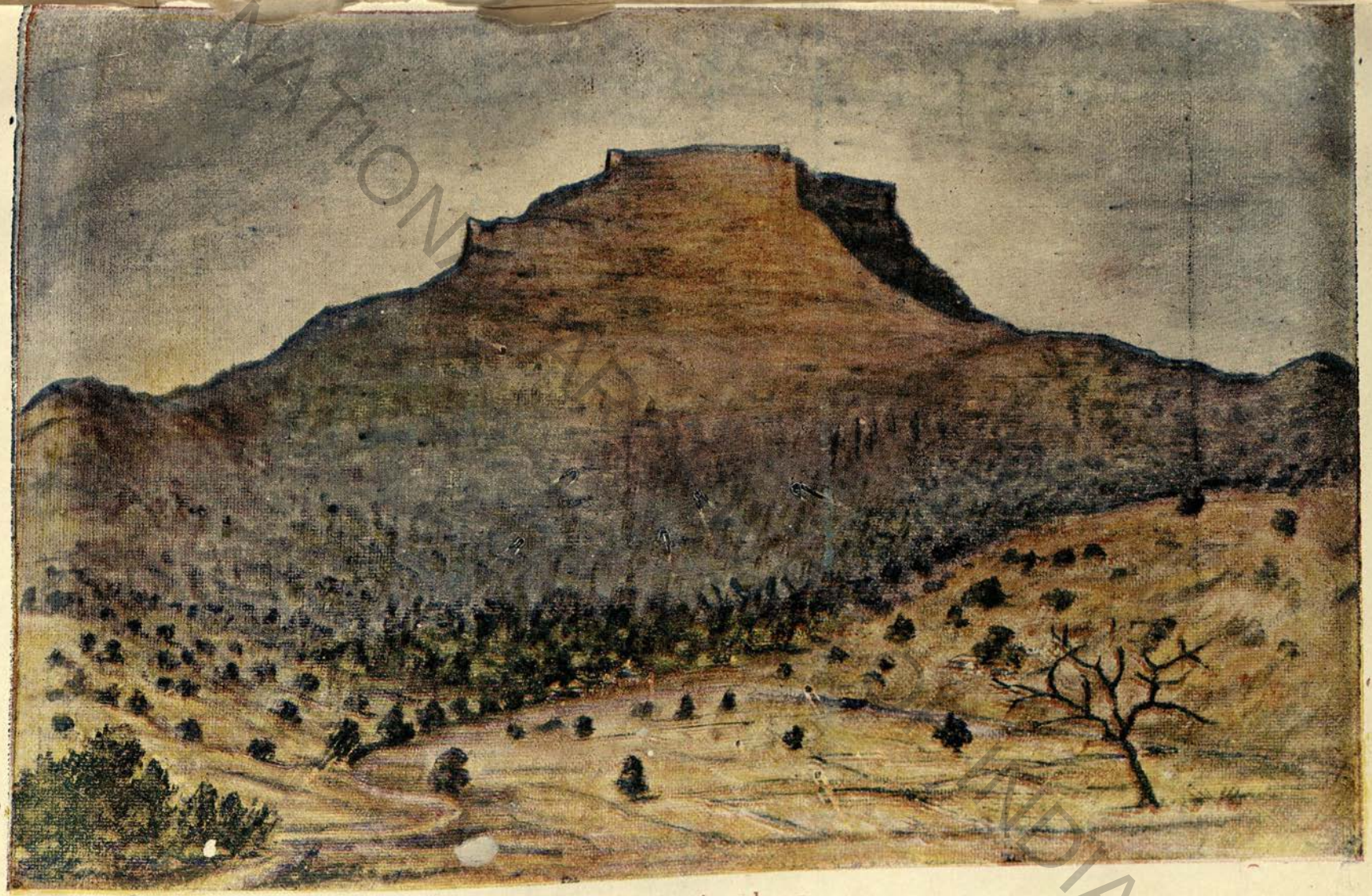

Rajagad Fort in colours.

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regarded as the most urgent and sacred duty of theirs. The Mahratta warriors girded up their loins to drive the foreigners out of their land, root and branch. Every one who could wield a sword and had a bit of valour in him came forward to protect his liberty and religion and made it a vow to avenge his master's death. The war continued for nearly 30 years and is known as the Thirty Years War of Independence in the history of the Mahrattas. The period between A.D. 1689 and 1707 was indeed a very critical and trying time for the Mahrattas. It brought to light and also put to the test the various special and inherent admirable civil as well as military qualities which Maharashtra and the Mahrattas as a nation and people possessed. It was during this very memorable and crucial period that Shankaraji Narayan, the founder of the Bhor State, found ample opportunities and unlimited field to show his prowess in the defence of the Mahratta kingdom and thus to carve out a name for himself in the annals of the history of Maharashtra. To that we now turn.

After the death of Sambhaji, the Mogul army vigorously carried on their military operations to capture the forts and the adjoining lands occupied by the Mahrattas. Thinking it to be unsafe for him to stay in Maharashtra that time, Rajaram Maharaja, the brother of Sambhaji, along with his wife and young son went to the fort of Chandi Chandawar or Jinji as it is now otherwise called, as a safe resort in the Karnatic. Sambhaji's wife and son were the captives of Aurangzeb and for a time it appeared as if the Mahratta power was no more. Rajaram with a band of elect politicians that had accompanied him to Jinji formed his cabinet there and carried on from thence his affairs of administration in the Maharashtra. Ramchandrapant Amatyaw as the only veteran politician and general left behind that time in Maharashtra in charge of the defence of the Maharashtra territory in the Western Ghats and the Konkan against the attacks of the Moguls. This heavy and important duty was entrusted to him as he was one of those astute statesmen and brave and hardy generals of tried fidelity and proved ability in the days of the Great Shivaji. Trained in the art of government and practised for a long time in the hard school of a long and varied experience of war under the very eye of his master as he was, he was decorated with the highest title of honour as "Hukumat-Panah," signifying "the fount of all royal orders." His glorious and successful career in after-times is a clear and full testimonial to the rightness of the confidence placed in him. When Ramchandrapant was entrusted with the sole charge of the whole of the Deccan, he took under him Shankaraji Narayan in the cavalry branch of his Army Department. Shankaraji thus exchanged the sword for the pen ; still he had to supervise the civil functions, the collection of revenue and the keeping of accounts as well. Shankaraji had a particular knack of skilfully accomplishing any task committed to him, by the exercise of his own

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unfailing discretion on his own responsibility; so that, Ramchandrapant's confidence in him was not only not misplaced but it was ever on the increase. Shankaraji was an invaluable helpmate to him in making many improvements in revenue matters and in restoring peace and order throughout the territory placed under his care.

Shankaraji's Valorous Deeds.

After Sambhaji's death, the Moguls captured almost all the Mahratta forts in the Western Ghats territory like Torana, Rajagad, etc., and stationed their own guards over them. This territory, with all the hillocks, the ravines and the forts with the side-ways and by-paths therein was fully acquainted with Shankaraji; he had great influence over its Maval inhabitants, having mixed freely with them and identified himself with their interests for weal or woe. They confided in him and he on his part greatly trusted them. So, the defence of this territory was made over to him. Shankaraji therefore made preparations to recapture the lost forts and the possessions with the help of the descendants of those very Mavala people whose ancestors had aided the Great Shivaji in his work of laying the foundation-stone of the Mahratta kingdom. He first turned his attention to the retaking of the Rajgad fort, whereupon was first planted the throne of the Great Shivaji Maharaja and which was the seat of his Government in the early days of his career. With the help of an iguana he crawled up the steep rock and the rampart in the dead of night and followed by his Mavala army, he made such a sudden and furious attack on the enemy that unawares, unprepared and panic-stricken they were completely routed and driven away. The Mogul banner was pulled down and torn asunder and the Mahratta flag—the Bhagwa-Zenda—planted in its place. His master appreciated his merits and successes not merely by words of praise but conferred upon him the Jahagir of the Wai district to meet the expenses of his expeditions and of the army maintained by him. He also wrote in eulogistic tone of his skilful valour and recommended him to the Darbar of Rajaram Maharaja at Jinji for the bestowal of a title upon him. Ramchandrapant's commendation never went useless with Rajaram. By way of encouragement and as a response to the complimentary remarks of Ramchandrapant, Chhatrapati Rajaram Maharaja conferred upon Shankaraji the decorative title "Madar-Ul-Maham" indicating "The Pillar of the Realm" and sent to him a dress of honour. Upon the like recommendation of Ramchandrapant, Parashurampant, the founder of the Aundh State, was adorned with a significant title, "Samsherjang," and a dress of honour in recognition of the invaluable and gallant services rendered and the deeds of bravery performed by him in rescuing the country to the south of the Krishna as far as the Karnatic and the forts situated therein from the grip of the Moguls. The intrepidity on the battle-field, the expertness in

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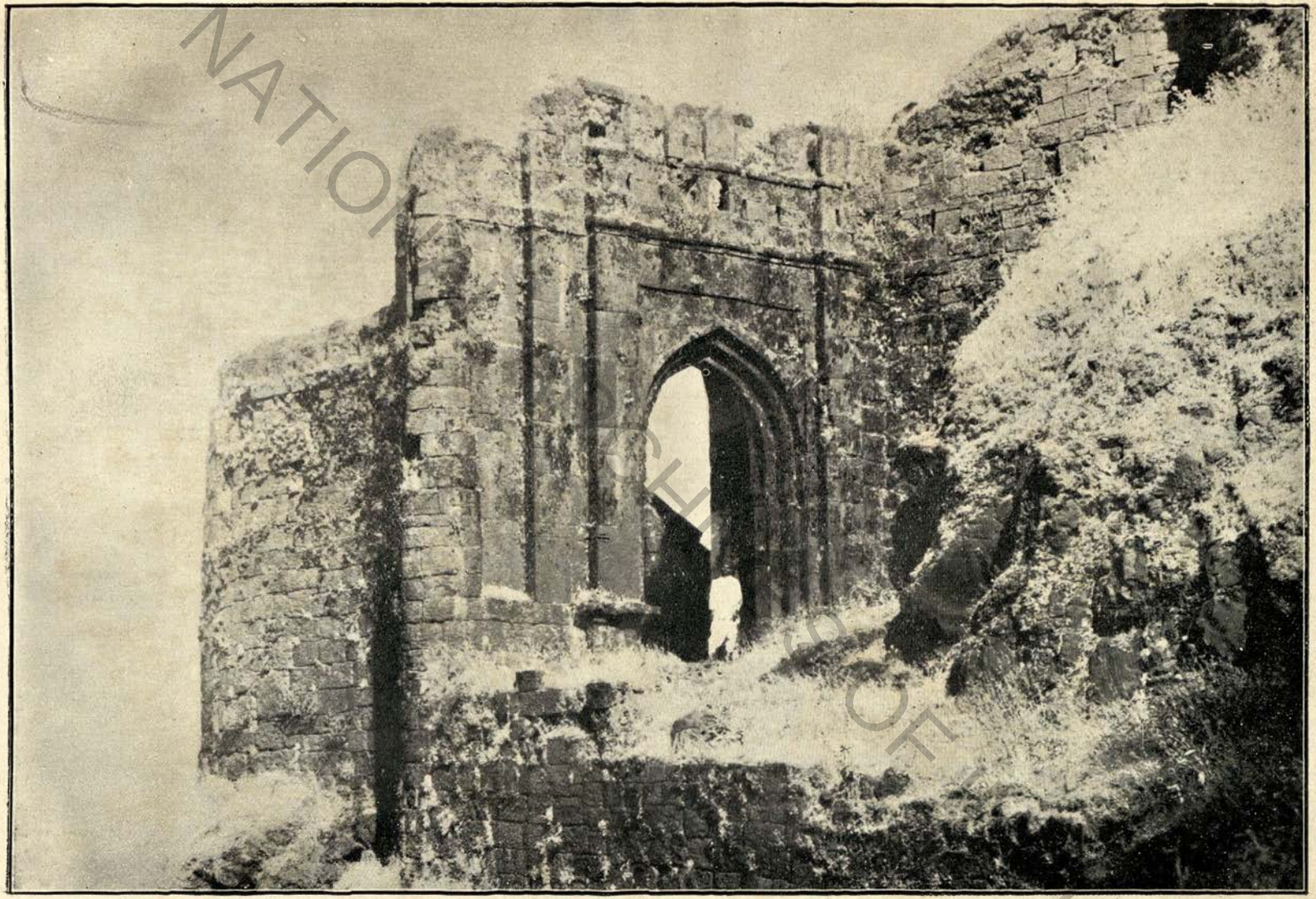

Rajgad Fort—Main Gate.

(This Fort was built by the Great Shivaji in A.D. 1647 and recaptured from the Moguls by Shankaraji Narayan.)

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military tactics and the adeptness in the guerilla method of warfare of these three martial luminaries—the field-marshal Ramchandrapant and his two valiant disciple-commanders Shankaraji and Parashurampant —proved quite equal and sufficient to the task of setting back the onrushing furious tide of the great and powerful Mogul army under Aurangzeb and securing the freedom of their country and religion from falling under foreign yoke. Encouraged and inspired by the distinction given, Shankaraji vigorously continued his military operations against the Moguls, harassing and routing them by his sudden night attacks and depredatory raids. He had stationed himself in that very tract which was entirely suitable to such swift movements and was also changing his residence from fort to fort. In 1693 he got a fitting and favourable opportunity for retaking the important fort of Torna and it was immediately followed by the recapture of Rohida and the rest of the forts in the Western Ghat country and subdued the whole of the surrounding land. The particular importance of the retaking of the Torna fort will be adequately manifest from the following observation of Mr. James Douglas, a European traveller who visited the fort in A.D. 1880.

> " Torna is a spot of our passing interest. It was Shivaji's first conquest, the nucleus around which all the others clustered, making it virtually the cradle of that Mahratta Empire which shook the throne of the Great Mogul. It has been the scene of many bloody conflicts."

Shankaraji did not stop there, but pushed on, with abundant and admirable success, his deliverance work in the Konkan district also, and maintained a constant and ready watch on all the tracks lying as far as the Poona district and roundabouts.

Not satisfied with this defensive liberation work and emboldened by his brilliant successes therein, leaving aside for a time the minor raids against the Mogul Sardars, Shankaraji turned his attention towards the camp of the Great Mogul Emperor Aurangzeb himself near Dhanagad. His crushing surprise attacks, his heavy lootings of the pack-horses, the grain stores and the ammunition and his predatory wolf-like onslaughts reduced the camp to a state of utter embarrassment and constant confusion. Enraged at these plunders, the Emperor thinking it to be impossible to subdue the Mahratta generals, until and unless their master at Jinji, the prime source of their strength, was uprooted, himself went to Bijapur and sent reinforcements to effect the speedy downfall of Jinji. While the mind of the Emperor was thus directed to Jinji, the Mahratta forces under the three valiant generals found easy work to recover all the remaining portion of their lost land from the clutches of the Moguls.

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In the distribution of the Mahratta kingdom, as it was then made for purposes of protection, the whole of the Western Ghat country including the Maval, Poona, Paud Valley, Junnar, Indapur and Kadevalit, the Konkan, the Ghaut and the Rajapuri districts were entrusted to the care and watch of Shankaraji Narayan, with powers absolute both in civil and military matters. The management was carried on by him with efficiency till the return of Rajaram from Jinji in 1693 to Maharashtra by an artful escape through the close blockade, under Shankaraji's escort. At Satara the Maharashtra Mandal, i.e., the band of Mahratta statesmen under Rajaram, was again gathered as before, and soon thereafter the generals Santaji Ghorpade and Dhanaji Jadhav, fighting their way right through the Mogul army, joined the above Mandal.

The Memorable Meeting.

Delighted to see their master's safe return to his motherland, the three— amchardrapant Hukumat-Panah, Shankaraji Narayan Madar-Ul-Maham and Parashurampant Samsherjang—approached their king Rajaram and humbly requested him to assume charge of and to look to his kingdom thereafter which they had till then protected to the best of their wisdom and ability. The master thinking himself highly blessed with such loyal servants and quite pleased with their noble modesty and splendid services was large-minded enough to rise to the occasion and to honour them by saying that, as before, it was they alone who were to protect his kingdom. The conversation, though short, between the master and his servants is symptomatic of a happy union between merit and its appreciation. It is a memorable treasure of eminent virtues like loyalty, patriotism, self-sacrifice, affection for subjects and servants, correct discernment of real merit, etc., all in one.

Shankaraji as Pant Sachiv, from A.D. 1698 to A.D. 1712.

The appreciation expressed by Rajaram was not only a wordy affair. He translated it into a concrete and substantial reward. He conferred upon Shankaraji Narayan the post of Pant Sachiv with a dress of honour, and an independent seal and a scimitar as emblems of a separate ruling power in 1698. Shankaraji Narayan, who was in 1678 a mere clerk in the service of Moropant Peshwa, within a short period of 20 years, by dint of his personal qualities like valour, fidelity and ability rose to the high rank of an important post in the Ashta Pradhan Mandal. He entered the Cabinet and thus became one of the pillars of the Mahratta Raj. His appointment to the responsible post carried with it as a consequence thereof many other heavy and arduous duties.

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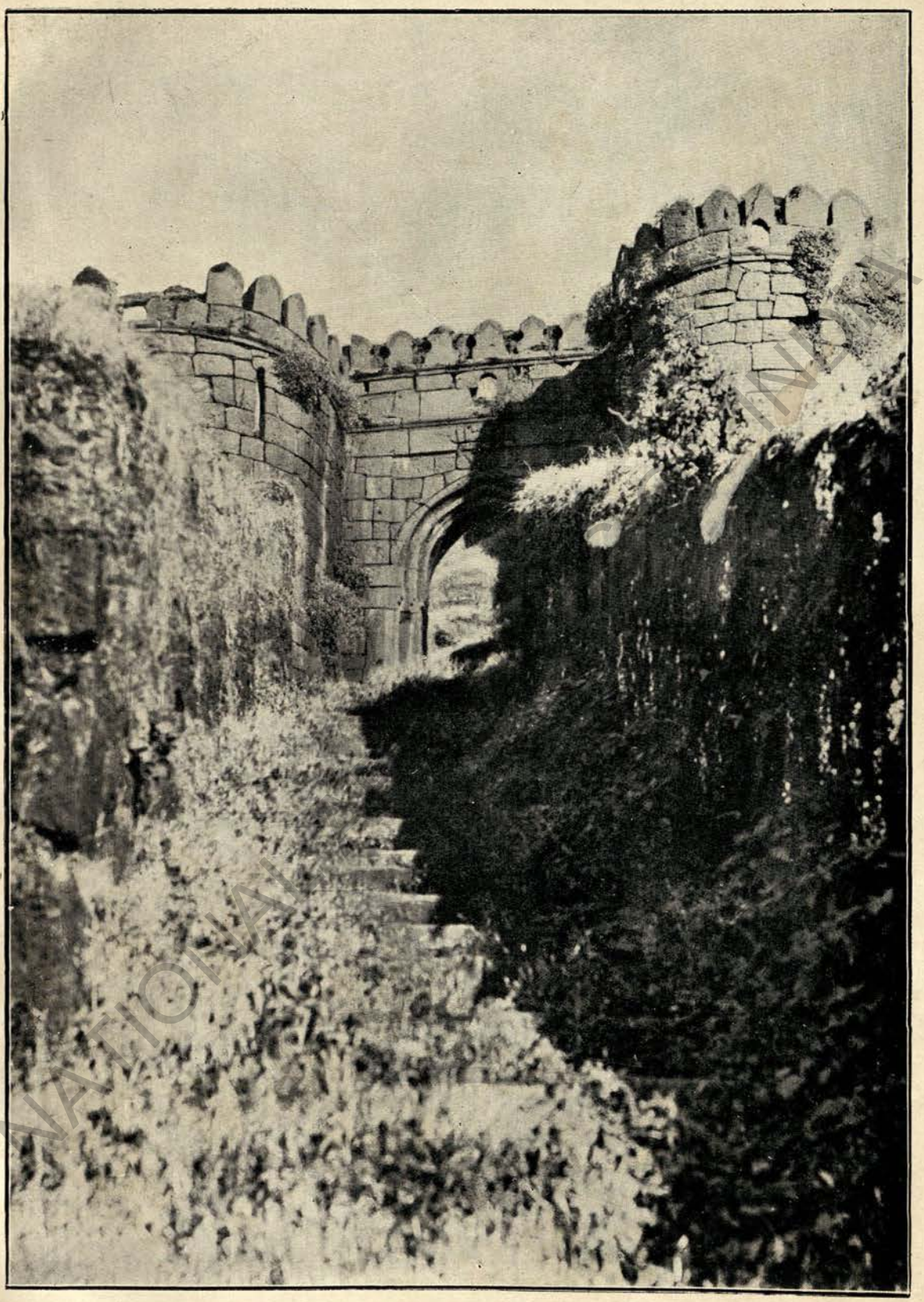

Torna Fort.

(The Fort was first conquered by the Great Shivaji in A.D. 1646. It is called the "Cradle of the Maratha Empire." It was recaptured from the Moguls by Shankaraji Narayan.)

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The escape of Rajaram from Jinji, before his very eyes, was a slap on the face of Aurangzeb and an affront to the whole of the Mogul power. Frustrated in his attempt to bring to his knees the Mahratta king, Aurangzeb, provoked to the highest degree by the lost game, turned his arms once more against Maharashtra, and poured his armies far and wide into the country, hunting to catch or kill the game aimed at wherever and whenever it may be met. Rajaram and his faithful warrior-ministers like Shankaraji and others had a double duty to perform. They had to carry on both defensive and offensive operations with great tact and care. The task was formidable indeed. Till then for the last 8 or 10 years the Mogul army was distributed between the Maharashtra and the Karnatic province. The contest for supremacy between the rival powers thus going on at two centres, the strength of the enemy was divided equally at the two scenes of operations. But now the Mahrattas had to bear the brunt of the whole of the mighty Mogul army concentrated in one place. The most critical period in the history of Maharashtra had arrived. It was the time to determine and decide for ever whether the Mahrattas or the Moguls were the masters of Maharashtra. Their liberty, religion, and what not—everything that was dear and near to the Mahratta heart—was at stake. Rajaram divided his army into three parts likewise to face the Mogul power and apportioned to them the work of defending Maharashtra proper in three tracts. One party led by the commander Santaji Ghorpade, another headed by Shankaraji and the third under Parashurampant—all carried on desultory fighting; while Rajaramhimself with a detachment of cavalry entered Khandesh, Berar and the adjoining district for exacting the Chouth and the Sardeshmukhi rights in 1699.

Sarjekhan, one of the most able and trusted generals of Aurangzeb, had encamped at Poona with a large and well-equipped army. The work of giving battle to him fell upon Shankaraji, who advanced against him with all the necessary preparations. The Khan was equally well prepared and waited to meet him. The battle raged the whole day with great fury. The Mavala army of Shankaraji coming out victorious, the Khan was driven out of Poona district. The detachment under Parashurampant joined the army of Shankaraji soon thereafter near Poona, and then commenced a sort of steady and prolonged warfare of a guerilla nature, the Moguls capturing a fort, the Mahratta roving divisions coming hard upon their heels and recapturing it. This alternate taking and re-taking of forts continued till the death of Aurangzeb.

The defeat of Sarjekhan excited the Mogul Emperor who, resolved upon striking at the root of the Mahratta power, determined to take first of all their forts in the Western Ghats, one and all, wherein lay the essence of their strength. He himself undertook the direction of the expedition. Rajaram, who had returned after carrying on successfully

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his work in the Khandesh and the Berar, died at Sinhagad in 1700. His death coming upon the nation like a bolt from the blue, was a serious blow to the already tottering Mahratta power. For a time it seemed as if the Mahratta power would soon of itself topple down. Aurangzeb was overjoyed when the news of Rajaram's death reached him. He took it to be a favourable turn of fortune ordained for him by Providence. The realization of his long and deeply-cherished object—the extinction of the Mahratta power—was to him quite certain and nearing its fulfilment. The idea itself made him exultant and there was jubilation expressed and observed in the whole of his army. But future events in history made it amply clear that, as before, the Emperor this time also misjudged the unity, the tenacity and the prowess of the Mahratta people which were ever on the increase despite the successive calamities visiting their land. There was awakened among them a spirit, extraordinary and uncommon in nature and immeasurable in extent, that had made them, one and all, ever ready and willing to sacrifice their all for the protection of their religion and liberty.

Ramchandrapant was by the side of Rajaram's death-bed at Sinhagad. Rajaram's wife and young son were at Panhala fort. Writing to the Sardars about Rajaram's death, Ramchandrapant exhorted them that the preservation of the Mahratta Raj rested as a sacred charge in their hands, that Maharashtra, their motherland, desired them to do their duty loyally and fully, and that it would be a disgrace if the Divine call was not properly answered. This inspiring message had an electric effect. It created a new energy and stirring hope among them and they diligently and enthusiastically acted up to the orders of Ramchandrapant. An emergency Darbar was summoned on Sinhagad which all the Sardars attended; as settled therein it was arranged to conduct the government in the name of Shivaji the son of Rajaram who was only six years old, with Tarabai his wife as the Regent. On behalf of the minor king, Ramchandrapant acquainted all the assembled Sardars with the future plans and objects and requested them to exert their utmost in pushing them to a successful end. Ramchandrapant himself managed all the State affairs with the help of his three able and trusted associates—Santaji, the Commander-in-Chief; Shankaraji, the Pant Sachiv; and Parashurampant, the Pratinidh. Naturally some time was required to make all these arrangements. Meanwhile, the Mogul army was busy in conquering the celebrated forts of Purandhar, Rajgad, Torna, Satara, Sinhagad and others. The Mahratta army let loose on the country round about these forts carried on its work of ravage, much to the harassment of the Mogul army occupying the forts. The Mogul army therefore was compelled to descend upon the open fields in pursuit of the Mahrattas. This afforded a golden opportunity to Shankaraji to wrest from the Moguls the forts of Rajgad, Torna and Sinhagad, etc., and recover the lost territory. The retaking of

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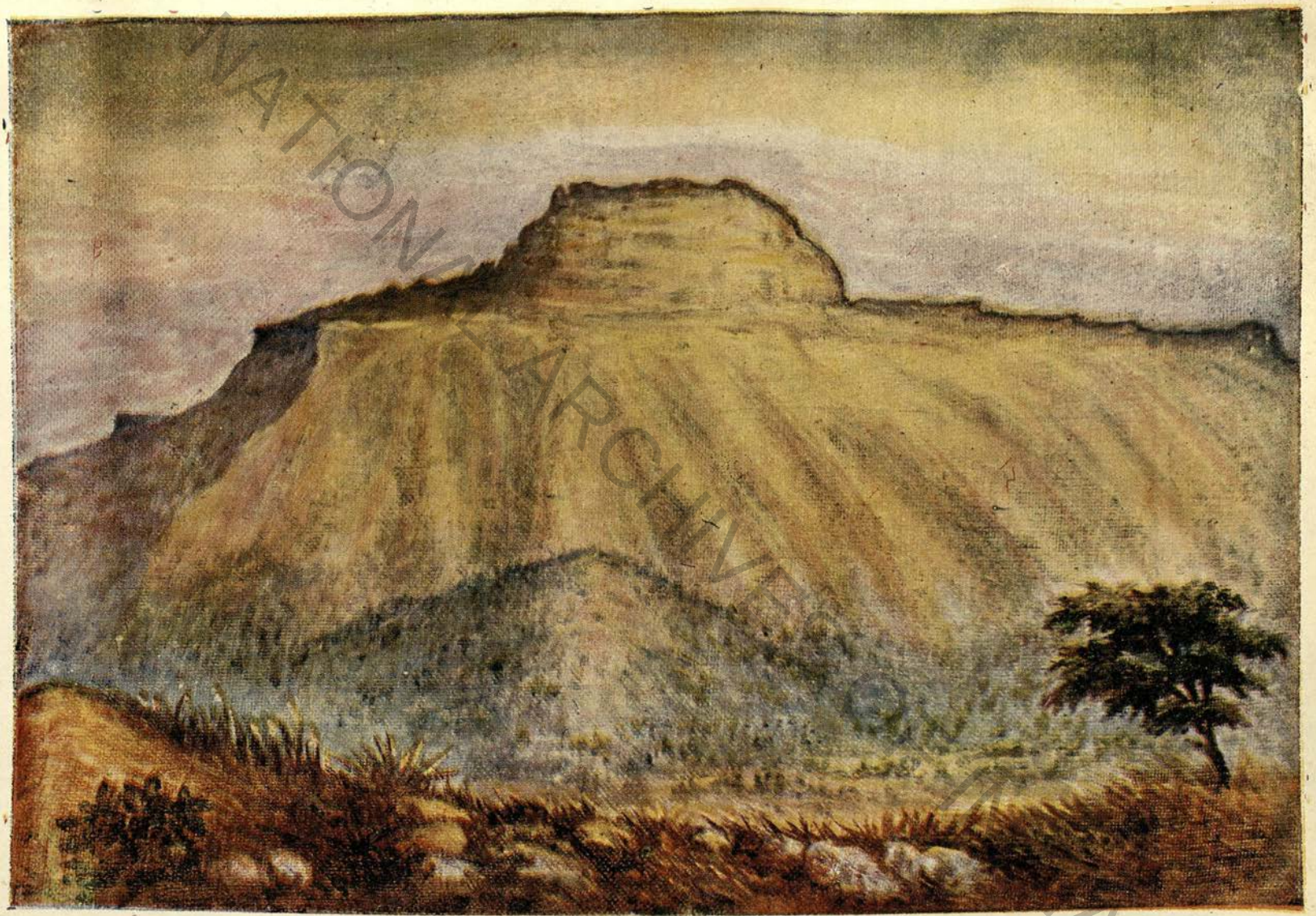

Torana Fort in colours.

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Sinhagad by Shankaraji was a shock to Aurangzeb's heart and he was deeply and sorely grieved at its loss as he had renamed the fort "Bakshidabad," i.e., "the gift of Allah."

Grant Duff has made the following remark about it :—

"In 1706, soon as the Mogul troops marched from Poona to Bijapur, Shankaraji Narayan, chief manager of the country, retook Sinhagad and other places. The loss of Sinhagad was a great grief to Aurangzeb and aggravated the illness, of which in the next year he died."

Twenty years before, Aurangzeb had come over to the Deccan with a large and mighty army to root out the Mahratta kingdom, but, unable to make his stand against the Mahratta power, all his aims and efforts proved useless and fruitless; and at last he breathed his last in the Deccan at Ahmednagar—a broken heart. The death of the Emperor caused confusion in the Mogul camp, of which advantage was again taken by Shankaraji Narayan who recaptured the fort of Purandhar and all the other territory which had yet remained in Mogul hands. It was thus due to Shankaraji Narayan's prowess that the Mahratta sway was re-established completely over the whole of the Western Ghat country as before, contributing this-wise in a great measure to the safety of the Mahratta Raj and their liberty and religion.

The whole of the country round about the Western Ghats and the Mawal which that time Shankaraji succeeded in rescuing from the hands of the Moguls, is to this day, with few alterations and diminutions, in the possession of his descendants. That the very country wherein Shivaji the Great laid the foundation-stone of his kingdom and the people wherein were helpful and instrumental to him in the rearing up of the same, is under the rule of the Pant Sachiv enjoying Swarajya, is for the Maharashtra people a matter of sincere joy and pride.

The Release of Shahu.

When Aurangzeb died his eldest son Azimshaha who was beside his death-bed immediately started for Delhi with all his forces. On reaching the Malwa country he liberated Shahu and permitted him to go to the Deccan, thereby intending in his heart of hearts that his return to the Mahratta country would sow seeds of dissension between him and his uncle's son, causing the Mahratta power to fade away and decay, without any effort on his part for the same. Nor was he far from being right in his design or guess-work. For Tarabai,

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the wife of Rajaram, was an ambitious lady. She had carried on the administration of the Mahratta kingdom as the Dowager Regent Queen in the name of her minor son. As soon as Shahu was set free, he proceeded to the Deccan and wrote to Tarabai of his return. She was much aggrieved to hear of his coming back. Coveting the kingdom for her son she made a firm determination not to allow it to pass into the hands of Shahu. With this intent in view she called together all the Mahratta Sardars, prominent among whom were Ramchandrapant, Shankaraji, Parashurampant, Dhanaji the Commander-in-Chief, and spoke to them that it was not the real Shahu but a pretender to the throne that was coming and thus none should join him or render any help to him. Not content with that the wily lady placed before them a plate with boiled rice and milk in it and asked them, by touching the plate, to swear that they would never on any account leave her side and cause. The Sardars did accordingly. (It being then commonly regarded that the breakers of such a kind of oath would surely bring down upon them the special curse and wrath of the Divinity.)

On hearing of these plottings of Tarabai against his own self, Shahu began his preparations for war. Tarabai sent Dhanaji Jadhav with a large army to check his advance and to give battle to him on his way. Some of the other Mahratta Sardars and statesmen had already espoused Shahu's cause and joined his side. The two contending armies met at Khed-Kadus in the closing month of A.D. 1707 and the battle resulted in the defeat of Tarabai's forces. Shahu then marched on to Satara, captured the fort and occupied the throne. Tarabai was on the Panhala fort. She continued disturbances in the country to make Shahu insecure and uneasy in his position. Insurrections were incited by her to torment him. For nearly two years after his installation on the Gadi at Satara, Shahu was engaged in subduing the revolts raised by Tarabai. Shahu rightly thought that he would not be free from trouble nor would his position be ever secure or strengthened until and unless the forts in Shankaraji's possession fell into his hands, and with this object in view he sent word to Shankaraji to see him at Satara. Shankaraji was sworn in to remain firm to the side of Tarabai. Due to his promise already given to her, he treated the order of Shahu with scant attention ; still, being convinced at heart that Shahu Maharaja, who had sent him an order to see him, was not an impostor but the true son of Sambhaji, his disobedient conduct was a constant sting to his heart and mind. The taking of the oath he likened to a heinous sin committed by him. His declining to see Shahu was felt by himself like the perpetration of an impious act. He was sorely pained at heart for unwittingly giving his word to Tarabai. He found himself between the devil and the deep sea. Whichever of the two courses he followed, either faithlessness or disloyalty stared him in the face. In such a fix he remained silent and neutral on Rajagad. It was the

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first and urgent necessity with Shahu to reduce these forts—with reference to which Grant Duff in his History writes :—

" As the territory of Shankaraji Narayan was reckoned the foundation-stone of the empire from Shivajee's having first established himself there, Shahu determined to reduce the Sachiv, and most of the Sachiv's forts being well-stored with provisions and garrisoned by veteran Mavalis were reckoned as impregnable."

Regarding the importance of these forts Mr. Kincaid in his " History of the Mahrattas " writes as follows :—

" North of Satara, Shankar Narayan, the Pant Sachiv, held for Tarabai, Poona and the great forts of Sinhagad, Purandhar, Rajgad and Torna, in this way cutting Shahu off from all communications with Khandesh and Nasik. It was with their capture that the great King (Shivaji) had begun his wonderful career and they were regarded by the Mahratta people as the keys to the Mahratta kingdom."

Seeing that Shankaraji had declined his invitation, Shahu despatched his army to take all the forts under his control. Shankaraji, if he were so minded, would easily have defeated the forces of Shahu, so strong was his position at that time. But he had no mind for that. The state of Shankaraji's mind has been vividly and fitly depicted by Mr. Kincaid as under :—

" Trusting to Tarabai's word that Shahu was a pretending knave, Shankar Narayan had sworn to defend her son's cause against all comers. He was now convinced that Shahu was no impostor but Sambhaji's son. Devotedly loyal to the house of Shivaji, himself a hero of the war of independence, Shankar Narayan could not bear to fight against the great King's grandson. At the same time he had sworn an oath of loyalty to Tarabai, which he could not as an honourable man break. The dilemma in which he found himself was too great for that loyal, brave and simple soul. While he hesitated what course to pursue, Shahu's troops stormed Rajgad and threatened Sinhagad and Torna. Forced at last to a decision he resigned his charge and his powers, and donning the garb of an anchorite, went to reside at Ambavade, a holy place."

Shankaraji, disinclined to fight with the army of Shahu, left the fort and went away, leaving it behind him, an easy prey to the forces of Shahu. When Shahu saw that Shankaraji's forces had exchanged not even a single bullet and were indisposed to fight, he left off the idea of reducing his other forts or the territory in his possession. To achieve the difficult purpose of double virtue, i.e., to abide by his word and at

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the same time to maintain loyalty to his master, Shankaraji followed the line of least resistance—a course that recommended itself to his Aryan mind. He cut the Gordian knot by retiring to Ambavade, a holy place eight miles to the south-west of Bhor. There he took to *sanyasa* (turned a recluse), renounced all his hard-won and splendidly gained worldly possessions of his State, and in the month of November A.D. 1712 left this world as a martyr to the cause of truth and loyalty for a permanent and glorious residence in the heavens. It is well said by a renowned poet, " Respectable persons fear ignominy more than death. They joyfully shake hands with death but shun disrepute." They indeed are the great among men and they verily are the adorable by the world and their lives alone are a fine and shining mirror for the rest of humanity to look into and to measure its own worth, who make it a point never to do an ignoble deed and firmly act up to it even at the cost of their own life and of what not. That Shankaraji stood this hardest of all tests and came successfully out of this fire of worldly temptations is indisputable. He has left behind him a name fit to be permanently cherished and has secured for himself an abiding nitch in the eternal Temple of Fame.

Shankaraji's Character and Greatness.

Shankaraji Narayan possessed many uncommon merits like intelligence, valour, daring, fortitude, etc. Engaged in the clerical profession in his early life and in the latter part of his career equally practised in the higher duties of civil work like jamabandi, i.e., revenue and accountancy, he had become a skilled penman and an expert statesman ; so also, when he took to arms he acquired a like proficiency in that province, viz., the science and art of war itself. Ever successful in the work entrusted to him, he rose to the Sachivaship, a high post in the Chhatrapati's Ashta-Pradhan Cabinet, and became the founder of the Sachiv dynasty. Rajaram Maharaja had bestowed upon him full and absolute powers over his territory and it redounds greatly to his credit that the powers given were never misused. He was extremely honest and God-fearing. Ardently glorying himself on his religion, he equally had a dignified pride and deep love for his country. He was both devoutly pious and ardently patriotic. Religious enthusiasm was combined in him with fervent patriotism. The outstanding qualities in his nature were his sincere devotion to his master and his zealous attachment to his word. He was one of the most prominent heroes in the Thirty Years' War of Independence and as such emancipated the Maharashtra religion and nation with his prowess and statesmanship from the grasp of the Mogul thraldom, to the lasting gratitude and joy of all the succeeding generations. His was a noble mission indeed, which he accomplished and withdrew behind the curtain of life, making room for others to come upon the vacant stage and act their parts as well.

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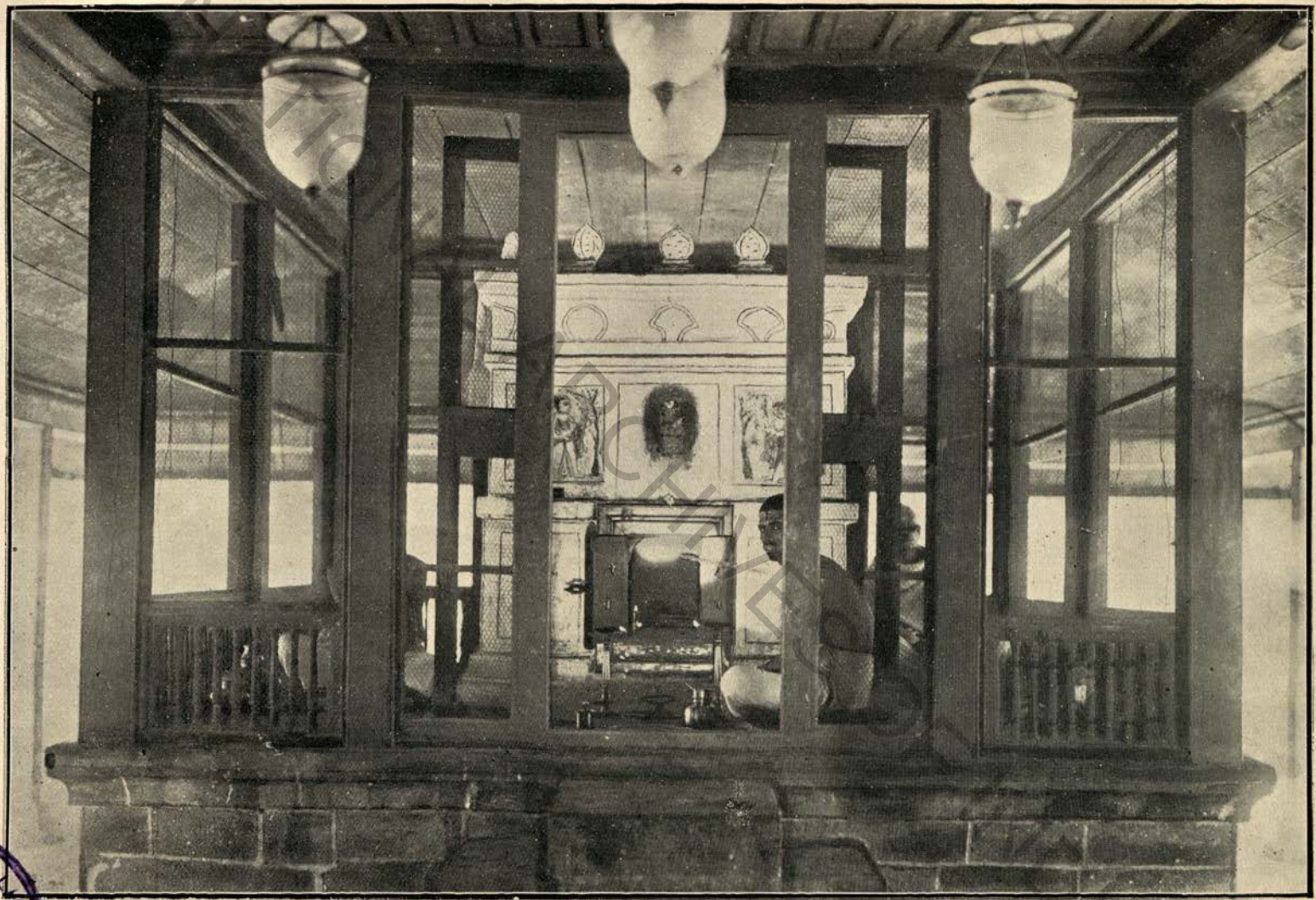

Tomb of Shankaraji Narayan, Founder of the Bhor State, at Ambavade.
(This is a holy place 9 miles to the south-west of Bhor.)

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Ashta-Pradhan Mandal or Cabinet of eight Ministers founded by Rajaram Maharaj Chhatrapati: its constitution with the Farsi terms of designations along with their corresponding Sanskrit appellations and duties was as under :—

Farsi term.	*Sanskrit names.*	*Duties.*
(1) Peshwa	.. Mukhya Pradhan. .	Prime Minister or the Chief Dewan to supervise all the departments by taking orders from the king alone.
(2)	.. Pant Pratinidhi	.. Viceroy.
(3) Mujumdar	.. Pant Amatya	.. The Revenue and Finance Minister and Accountant-General.
(4) Surnawis	.. Pant Sachiv	.. Daftardar, in charge of all the State documents and the keeper of the Royal seal.
(5) Waknis	.. Mantri ..	.. Home-Minister, in charge of Khasagi department and its allied sections.
(6) Dabir	.. Sumant ..	.. Foreign Minister.
(7) Sarnobat	.. Senapati ..	.. Commander-in-Chief.
(8)	.. Nyayadheesh	.. Chief Judge.
(9)	.. Panditrao	.. Minister for Religious and its allied matters like charities, etc.

N.B.—1. Pant Pratinidhi.—This post was created at the time of Rajaram Maharaj, thus making the Cabinet to consist of 9 members instead of 8 members as at the time of Shivaji Maharaj.

2. The Peshwa, the Pant Pratinidhi, the Pant Amatya, and the Pant Sachiv, in addition to their above duties, had to render military services and manage all the affairs of the territory conquered by them.

3. Excepting the Pant Pratinidhi of the Aundh State and the Pant Sachiv of the Bhor State none of the other Ashta-Pradhans exist at present as Rulers of States.

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CHAPTER II.

Naro Shankar, the Second Pant Sachiv.

From A.D. 1712 to 1737.

WHEN Shrimant Shankaraji Narayan died, his son Naro Shankar was only about two years old to succeed to the heritage of a dignified post conferred upon his father by Chhatrapati Rajaram Maharaja for his ceaseless, selfless and valiant services in the cause of the Mahratta kingdom. The sudden death of Shankaraji was a great shock and an irreparable loss to Tarabai's cause. It considerably weakened her side. A lady of high ambition and bold enterprising spirit, she had already founded a separate Gadi at Kolhapur and there formed an Ashta-Pradhan Mandal of her own. In Shankaraji she had the highest confidence as a firm, strong and ardent supporter of her claims and plans. In his death she lost for ever an able and staunch advocate of her already waning cause. The gap caused by his death in the ranks of her adherents was never thereafter filled up. The death of Shankaraji was a blessing in disguise for the cause of Chhatrapti Shahu Maharaja. He readily and immediately took steps to turn the event to good account for himself. No sooner the news of Shankaraji's death reached his ears than he, in grateful memory of and fully impressed by the unique personal qualities like the unflinching devotion, the unbounded patriotism, the superior moral sense and the zealous and faithful attachment to one's word possessed by him to a very high degree, arranged presently to send a dress of honour to Naro Shankar, investing and confirming him in the post of his father as Pant Sachiv, and entrusted the management of his territory to his mother Shrimant Yesubaisaheb and her Mutalik, i.e., Karbhari as he was then styled. Not only this, a new Sanad was made out and issued by Chhatrapati Shahu Raja in the name of Shrimant Naro Shankar wherein he reaffirmed the grant of all the territory and the forts situated therein that was made to Shankaraji by Chhatrapati Rajaram Maharaja and also reassured the continuance of the same to him and to his heirs in perpetuity. This act of Chhatrapati Shahu Maharaja manifested not only the sound diplomatic wisdom but also brought to the clear forefront the magnanimity of heart and the nobility of mind that he possessed to an ample degree. This act served him in good stead in aftertime, for the Sachivs never thenceforth went over to the side of the Kolhapur State but remained constant and single-minded in their adherence to the Satara Gadi.

The minor Prince Naro Shankar was brought up with great care by his mother Shrimant Yesubaisaheb who paid proper attention to get

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him instructed in all the civil and military matters available and needful in those days for a person of his position and dignity. She was a lady of considerable managing capacity and wielded an amount of beneficent and effective controlling influence upon her Mutalik, the other officers of her State and her subjects in general. There was in all her dealings and demeanour a kind of gentle masterliness that struck all who happened to come in contact with her and inspired a sort of respectful awe for her in their minds. Her ability to administer the affairs of her State for securing and maintaining peace and order therein was so masterful and thorough, as well as her capability in the due execution of the orders of the Chhatrapati Maharaja were of so excellent and efficacious a nature that she left no room for anybody to feel keenly the death of Shrimant Shankaraji Narayan. The standard of efficiency of her rule was so high as to leave no grounds for complaint of weak or bad government of any kind even to a slight degree. She was ever vigilant in dealing out even-handed justice to all her subjects. Of her just and equitable nature, many stories and accounts are told.

After Shahu came to the Gadi of Satara and, as we have seen before, during the period of political tangle that fell between his liberation from the Mogul captivity and his firm establishment on the Gadi of Satara, many brigands, like the glow-worms in the darkness of the night that precedes the dawn of a bright day, either incited by Tarabai, ever desirous of fomenting trouble to annoy him, or of their own accord with a motive to profit by the then unsettled state of the country in self-aggrandisement, had risen up in arms at various places in Maharashtra against him. Damaji Thorat was one of such upstarts and adventurers. The task of quelling his revolt fell to Pant Sachiv's share. Naro Shankar was then quite young, but Shrimant Yesubai, a lady of daring spirit as she was, without the least hesitation, undertook the affair, risky though it then was. Acting up to the Chhatrapati Maharaja's order, she sent her young son with a strong force under her minister the Mutalik against the rebel. Unfortunately the insurgent Damaji proved not only too strong to be subdued but he succeeded by treachery in putting the young Naro Shankar Pant Sachiv and his Mutalik into confinement. Shahu took the matter much to heart. To effect the release of the young Sachiv he soon thereafter despatched a large army against Damaji under Balaji Vishwanath Peshwa. Balaji suppressed the rebellion and succeeded in freeing the young Pant Sachiv and his Mutalik from the restraint of the bandit. Damaji was a notoriously cruel man. The safe return of her son from his captivity was a matter of extreme joy and satisfaction to Shrimant Yesubai, who returned these inestimable obligations of Balaji Vishwanath by bestowing upon him the fort of Purandhar, with all the surrounding tract under its range that was in her possession, in the district of Poona, as a place of safe resort and protection to his family, and thus sufficiently proved her worth as the

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noble consort of her illustrious husband, the high-souled Shankaraji Narayan.

Shahu thereupon made over to the Sachiv as a permanent Vatan, the right of levying the Sahotra Hakk, i.e., six per cent. of the revenue dues in the Swarajya as well as in the Mogul territory, and made a fixed settlement regarding the item and the portion of the Maharaja's expenses which the Sachiv was annually to meet, along with the like arrangements and adjustments that he made as regards the territories, and the income of and the dues from the other members of his Ashta-Pradhan Mandal. This step of the Chhatrapati Shahu led to peace and order everywhere contributing ultimately to his smooth and successful rule in Maharashtra.

During Shahu Maharaja's rule, the Peshwa became both the Prime Minister and the Commander-in-Chief, leaving no room and affording thereby no chance for the rest of the Cabinet members to show valour and prowess on the battle-field. They had no war services to perform beyond looking to the affairs of their own States. The Sachivs fell under this category, who having had no opportunity and field thereafter to show their inherent military capacity, except in protecting their States from foreign aggressions, had to remain content by exercising their talents in civil matters, or at most in the Council Chamber. The remaining period of Naro Shankar's regime passed in absolute peace to himself and to his subjects.

His name in the history of the Bhor State is memorable for the adoption of the god Shri Rama as the family deity of the Pant Sachivs. In connection with this happy event, the story goes that a Kulkarni of a village called Belsare in the Purandhar taluka of the Poona district had with him as his family god the image of god Shri Rama. He was a devotee of Shri Rama and as such every year he observed the Rama Navami festival in honour of the image. He was then reduced to utter poverty and found it impossible to observe the festivities as before. He had also become old and feared that his end was nearing. He felt much anxious about the future of the image of his family god. One day god Shri Rama appeared to him in a dream and asked him to take him over to the Pant Sachiv. That very night Naro Shankar the Pant Sachiv had a dream in which god Shri Rama bade him to receive Him. Strange to say the poor old Kulkarni, in obedience to the command of his deity, carried the image to Naro Shankar, who was then encamped on the eastern bank of a stream near Bhor. The Pant Sachiv very gladly received the image in full Durbar ceremony and from that day accepted and made god Shri Rama as the family deity of himself and his successors, about the year A.D. 1730. He solemnized the day by festivities which have continued down to the present day every year with ever-increasing grandeur and ceremony. The auspicious day was the

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8th of the bright half of the Chaitra month, and it is for this reason that the Rama Navami festival at Bhor commences from the 8th day and not from the 1st day of the Chaitra month as elsewhere. He made endowment to the deity for its daily worship and the annual festivities that commemorate the birthday of Shri Rama. The endowment fund has, by large additions made to it by the descendants of Naro Shankar, considerably increased, enabling the Pant Sachiv tocelebrate the festival now on a grand scale, making the Rama Navami festival known far and wide in the Maharashtra.

After a peaceful reign of twenty-five years Naro Shankar died in A.D. 1737 without a natural issue. He was a peace-loving and religious-minded ruler.

Shrimant Chimnaji Narayanrao, the Third Pant Sachiv.

From A.D: 1737 to 1757.

Naro Shankar died childless. To continue the line of Shankaraji Narayan adoption had to be resorted to. Prior to the birth of Naropant, Shankaraji Narayan, hopeless of being blessed with a natural issue, had adopted a boy of one of his near relatives and renamed him as Mahadeo. The son of this Mahadeo was Chimnaji by name, who was at Satara in the service of Chhatrapati Shahu Maharaja. Shahu who was gifted with an admirable and wonderful knack of selecting the most reliable and competent persons, had formed a very good opinion about Chimnaji's character and capacity. Chimnaji by his steadfast and intelligent services had risen in the good graces of Shahu, who rewarded his services to him by arranging for his adoption as son by Naro Shankar's wife, Shrimant Laxmibaisaheb, and then by conferring upon him the post of Pant Sachiv after Naro Shankar. Being old enough Shrimant Chimnajirao immediately began to manage the affairs of his State. His was a reign of peace, which afforded him much time to devote his mind to the internal improvements of his State. His name is memorable in the history of the Bhor State as the founder of the Bhor town. Shankaraji and his son Naropant also, more or less so, had no leisure time to think, nor did they feel the necessity, of making any town or village on the plain as their permanent seat of residence. Both of them oft-times changed their place of residence, according as the exigencies of those restless days necessitated and as it suited their needs, from Torna to Rajgad or Rohida or even Sinhagad. They had an old *wada* built at Nere, a village about 5 miles to the south of the present Bhor town. But the *wada* happened to be thereafter, during the time of Chimnaji, consumed by fire. The need of a capital on plain country was urgently felt by Shrimant Chimnajirao. His choice fell upon Bhor

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which, though it was at that time a petty village of insignificant dimensions, possessed certain attractive and useful features in those days. Situated on the right bank of the Nira river, the village was mostly the natural centre of his State and had the advantage of commanding almost all the offensive and defensive routes of strategic movements for egress and ingress in those times. Besides the impregnable forts of Rajgad and Torna, as places of safety and retirement, were within easy reach from the site of the village. The village being itself situated amidst low hills surrounding it on all sides, was looked upon as a fit place for making it the chief seat of his Government. Chimnaji built a spacious *wada* in the centre of the village, near the temple of the god Shiva named otherwise as Bhoreshwar, the tutelary deity of the village. He himself came to reside there in A.D. 1740 and naturally the officers and the nobles of his court followed him and constructed houses for themselves in the village. Traders were then induced to come and settle there. Artisans and craftsmen were soon attracted by the work provided for them and the petty hamlet of those days soon grew into a moderate-sized town. Ever since Shrimant Chimnajirao changed the capital of his State from Nere to Bhor and made the latter his permanent abode he and all his descendants came to be styled as the Pant Sachiv of Bhor.

It was in the year A.D. 1750 that the Peshwa Balaji Bajirao, to thwart the ambitious schemes and plans of Tarabai, who was plotting to curb the growing power of the Peshwa and wrest from him the reins of administration of the Satara Government, and also to hold a check upon the Pant Sachiv whom he rightly or wrongly suspected to be siding with Tarabai in her objective, asked the Pant Sachiv to cede to him the fort of Sinhagad. The Peshwa thereupon sent his forces to take possession of the said fort. Shrimant Sadashivarao, the eldest son of Shrimant Chimnaji, who was then on the fort, naturally resented this attempt of the Peshwa and was unwilling to surrender it. A skirmish took place between the forces of the Peshwa and the small detachment of the Pant Sachiv's army that guarded the fort, in which the Sachiv army showed its mettle and Shrimant Sadashivrao himself manifested the spark of valour and self-respect that he had inherited from his brave forefathers. The matter, however, never reached a crisis. It was soon arranged and agreed to by both the parties that the Pant Sachiv should hand over the fort of Sinhagad to the Peshwa in exchange for the two forts of Tunga and Tikona in Maval and the Shirwal Paragana. Thus the affair was amicably settled in A.D. 1750.

Chimnaji then reigned in peace for seven years more till his death in A.D. 1757 at Bhor. From his wife Shrimant S. Bhawanibaisaheb he had three sons, Sadashivarao, Anandrao and Raghunathrao, of whom the eldest Sadashivarao succeeded to the Pant Sachiv's post after his father's death.

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Sadashiva Chimnaji, the Fourth Pant Sachiv.

From A.D. 1757 to 1787.

Chimnaji was succeeded by his eldest son Shrimant Sadashivarao, after agreeing to pay a very heavy Nazarana or Succession fee of rupees fifty thousand to the Poona Darbar. The treaty of Sangola had made the Peshwa the Supreme Director of the Mahratta Confederacy. Chhatrapati Ramraja was the head of the Mahratta kingdom in name only. The real administration of the Mahratta kingdom, not only in its foreign relations but also in the internal connections subsisting between the Raja and his Ashta-Pradhan, vested solely and absolutely in the hands of the Peshwa. Tarabai of Kolhapur did not like this. She was waiting for an opportunity and an instrument to wreak her venegance upon the Peshwa. In the Nizam of Hyderabad (Dn.) she found such a person, and soon after the ill-fated battle of Panipat when the Mahratta, i.e., the Peshwa power seemed to recede to its hindermost point, a good chance presented itself to Tarabai's evil imagination to strike at the root of that power. Squabbles for supremacy were also going on between the young Peshwa Madhavrao I and his ambitious and quarrelsome uncle Raghoba. The Nizam of Hyderabad was already harbouring a grudge against the Peshwa ever since the time of Bajirao I. A sort of deadly and as it were natural animosity had grown up between the Peshwa and the Nizam after the defeat of the latter in the battle of Udagir. Treaties of peace, good-will and non-intervention were often concluded between the Poona Darbar and the Hyderabad Government only to be violated by the stronger or the mischief-monger whenever and wherever favourable opportunities arose to do so. Tarabai was not slow to catch and profit by this perplexing and unsettled state of the Poona Darbar to avenge herself upon the Peshwa for all his past doings against her. She incited the Nizam to march against Poona and to lay waste the whole of the territory under the sway of the Peshwas. Encouraged by this internal discord and waning power of the Poona Darbar, the Nizam's forces swooped down upon the territories of the Peshwa, carried fire and sword into the city of Poona itself and ravaged and plundered the whole of the country. The tract of the Pant Sachiv was made no exception to it. The town of Bhor itself was overrun and completely looted in A.D. 1763. The town suffered thereby such a terrible set-back that it took many years thereafter to recover its former prosperity. The treasury of the Pant Sachiv was depleted. Shrimant Sadashivarao had to fight hard with the financially stringent circumstances that continued more or less so throughout the rest of his life. In 1767 he undertook and carried on the repairs of the temple of Nagnath at Ambavade. Similarly in 1783 he began the work of building the temple of the god Bhoreshwar and in 1787 made a beginning of erecting the temple of the god Murlidhar at Bhor. He toiled ceaselessly and laboriously to retrieve the loss suffered by the capital town till his death which took place in A.D. 1787. He left no issue behind.

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Raghunath Chimnaji, the Fifth Pant Sachiv.

From A.D. 1787 to 1791.

After Shrimant Sadashivarao his youngest brother Raghunathrao succeeded to the Gadi of the Bhor State. His succession was sanctioned only when he paid an enormous sum of about a lac of rupees in all as Nazarana to the Satara and the Poona Darbars. During the time of the past ruler Shrimant Sadashivarao, the Bhor Darbar, in addition to Rs. 50,000 paid as Nazarana, had to pay a lac of rupees as its share to the Poona Darbar in liquidation of the debt that was incurred by the latter during the past decade of its mismanagement and internecine strifes. To add to these items of expense the Pant Sachiv had to maintain a body of horsemen in Poona at a heavy cost as his contingent to the defence force of the Mahratta kingdom. All this tended to increase the already big debt which Shrimant Raghunathrao and his eldest brother Shrimant Sadashivarao had to contract to buy off the assent of the Poona Darbar to their succession. The financial condition of the Bhor State was anything but satisfactory. And the ruler of the State had not the fortune to be spared long to put matters right. After a short reign of four years Shrimant Raghunathrao died in A.D. 1791. He left behind him a son named Shankarrao from his wife S. S. Janakibai-saheb.

Shankarrao Raghunath *alias* Babasaheb, the Sixth Pant Sachiv.

From A.D. 1791 to 1798.

Shrimant Shankarrao Babasaheb was a person of noble heart but of simple mind and very innocent nature. He lacked the robustness of mind, the strong common-sense and the sternness of nature which are the indispensable and essential requisites in the character of one of his position who has to deal with persons of varied temperaments and divergent interests, so as to make them all subservient to one and the same State purpose by exercising over all of them sufficient and proper check without, at the same time, estranging their feelings against him to any serious extent. Mere innocence and simplicity serve no good purpose in such a state of things. In politics they count for no virtues, but on the contrary involve their possessor in difficulties, as we shall see later on. When Shrimant Babasaheb came to the Gadi his courtiers, both the noblemen and the officers, were not of one mind. They had quarrels among themselves. These disputes had subsisted from the time of his father's regime. Babasaheb was quite unable to hold them all under proper control. Hence the affairs of his State fell into confusion. News of this disorderly state reached the Poona Darbar ;

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whereupon Nana Fadnavis immediately, with a view to set matters right, sent one of his favourites, a man named Baji Moreshwar, to administer the affairs of the Bhor State. This Baji Moreshwar happened to be a man exactly of the type of the notorious Ghasiram Kotwal, another favourite of Nana Fadnavis. Baji, who had won the favour and confidence of his master Nana by artful means and cunning practices, as soon as he came to Bhor, readily gauged the exact position of the State as it then stood. Parties at cross-purposes and factions of diametrically opposite interests already existed in the State. In such a hot-bed of discord and disorder he found a good chance for carrying out his evil motives of self-aggrandisement. Naturally shrewd as he was, he widened the split that already existed there, and at once assumed a dominant attitude. Being a man in the good graces of Nana none dared to oppose him or utter even a word against him. This fellow of a very depraved and cruel nature and of a totally misguided ambition plotted with the other malcontents of his stamp in the Darbar and succeeded in putting down by threat or force all who were likely to oppose him in his secret designs. Others he won over to his side by wily and sly pursuasion or bought off their silence by means of a long and loose purse. Rightly or wrongly Nana had come to put a blind faith in whatever was said or conveyed to him by this vile and crafty man. He poisoned the ears of Nana against the Pant Sachiv. He had arranged completely and successfully that nothing real about his doings at Bhor should leak out to reach the ears of Nana. Taking all these precautions, the cunning man deliberately and falsely represented to Nana that the Pant Sachiv was quite an idiot and substantiated his statement by producing before him the tattered rags of valuable clothes which he described as having been torn to pieces by the Pant Sachiv in one of his usual fits of madness but which in reality he himself in conspiracy with the keeper of the wardrobe had purposely got torn to serve as exhibits for the occasion. Nana implicitly believed the whole matter to be true and thereafter his agent Baji Moreshwar became the sole dictator in the affairs of the Bhor State. He openly defied the authority of the Pant Sachiv. The old and staunch servants of the State were removed from their offices and their posts given over to his underlings and sycophants. This so much irritated the Pant Sachiv that he lost all interest in administration. The whole power was usurped by Baji Moreshwar. Disgusted with this state of things the Pant Sachiv Shrimant Babasaheb went to Jejuri within two years of Baji's arrival. Baji however was not the man to allow him a peaceful life even there. He had an evil eye upon the Gadi of the Pant Sachiv. With this devilish object in view, and to do away with the Pant Sachiv altogether, assassins were sent by him secretly to murder the Pant Sachiv. But the attempt was frustrated by a stratagem used in the nick of time by Shrimant Soubhagyavati Yesubaisaheb, the clever wife of Shrimant Babasaheb. She one day suspected danger to the life of her husband, as they were

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proceeding to pay their daily devotions to the shrine of god Khandoba of Jejuri as usual. The murderers lay in ambush and before they could dash and pounce upon her husband to perpetrate their nefarious and heinous deed, this high-spirited and talented lady of a resourceful mind, the worthy daughter of a worthy father, the famous Sakharam Bapu Bokil, one of the famous *three and a half* wise men of the Poona Darbar in those times, who had inherited from her paternal side the instincts of ready and masterful diplomacy, at once rent asunder the pearl necklace that she had worn upon her person that time and threw it before the villains with the costly pearls scattered in all directions. While the murderers were busy collecting the pearls, she with her husband speedily managed to go out of the danger zone.

Foiled thus in his aims, the enraged Baji took measures to separate Shrimant Soubhagyavati Yesubaisaheb from her husband, as he had kept the Pant Sachiv's third wife, Shrimant Soubhagyavati Radhabaisaheb *alias* Taisaheb, separated from him in confinement on the fort of Rohida near Bhor. The wise and old servants of the Bhor Darbar made all possible efforts to appraise Nana Fadnavis of the real state of things at Bhor, but all that till then was of no avail. The high-handed policy of Baji continued more rigorously than before. The miseries of the people knew no bounds. Nothing seemed to free the men and the State from the tyrant's hand. But the heavens have so ordained that the darkness of night should not reign in eternity. The day of retribution was fast approaching. The scales of fortune tilted unawares and all of a sudden in favour of Shrimant Babasaheb. His third wife Shrimant Taisaheb, from her place of captivity on the Rohida fort, managed to convey all the detailed and minute particulars of Baji's doings at Bhor to the ears of Mahadji Shinde *alias* Patilbowa, who was then at Poona, through Waman Bhattaji Gokhale, a pious and poor Brahmin of Sangavi, a village near Bhor. Mahadji, already intending and trying in the direction of undermining the unbounded influence of Nana with the Peshwa Shrimant Madhavrao II, found in the information given to him by this secret emissary from Shrimant Soubhagyavati Taisaheb about Baji and his black deeds in the Bhor State, a welcome handle to bring Nana, his political rival, into disfavour with the Peshwa. In open Durbar, the point was raised by the frank-natured, justice-loving and generous-minded Mahadji in the presence of Nana himself. Waman Bhattaji as an eye-witness of the events that were going on at Bhor, vividly painted the whole picture to the Peshwa and confirmed there and then the whole account narrated by Mahadji Baba. The Peshwa was convinced of the truth of what Mahadji had said as Nana had no answer to give. The Pant Sachiv was brought to Poona from Jejuri and received with due honour by the Peshwa himself. Nana, crest-fallen as he was, his folly thus being brought home to him and laid bare before the Peshwa in open Durbar,

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had to lower his heretofore high head and proud looks in shame. Baji Moreshwar, who had by misusing the power entrusted to him brought discredit and disgrace upon his master Nana, by his wrongful and base deeds, was summarily recalled to Poona and there he met a very sad fate which he rightly deserved. Shrimant Shankarrao Babasaheb was then allowed to go to Bhor and look to the affairs of his State himself in A.D. 1793.

The whole affair thus saw a happy termination for the Pant Sachiv, due solely to the intercession of Mahadji on behalf of the Pant Sachiv, for whom Mahadji said he had feelings of regard and respect very similar to those which he entertained for the Peshwa himself. It was only because Mahadji took up the cudgels with the then all-powerful Nana and interposed in the interests of the Pant Sachiv that the latter was once more restored to his State. These disinterested, valiant and right-hand services of Mahadji in the cause of the Pant Sachiv are even to this day remembered with sincere feelings of joy and gratitude by the Pant Sachivs.

It was only when he came back to Bhor that Shrimant Babasaheb found for himself and for his subjects also days of comparative peace and happiness. Though simple-minded, he was wise and generous enough to appreciate the services of Shindya by conferring upon his Chitanavis or Secretary the villa of Kanjale Tarf Khedebare in Inam for ever. The Sabanavisi of the Torna fort was given to Kasi Moreshwar who was helpful to him all along in the affair of conveying to the Poona Darbar the events happening at Bhor. To the heirs of another Brahmin, Sahasrabuddhe by name, who had died in the scuffle that ensued to shield and save the Pant Sachiv from being killed at the hands of the assassins at Jejuri, was given the Sanad of a permanent post on the fort of Kathingad. The village of Angasole along with some lands at Sangavi was granted in Inam to Waman Bhattaji Gokhale for his like meritorious services described above. He thus repaid the obligations of all but himself did not live long to enjoy these happy days. Within less than five years after his return to Bhor he died in 1798, leaving behind him an adopted son as heir to his Gadi, and his third wife Shrimant Taisaheb. This adopted boy was the son of one of his relatives named Kashi Moreshwar, a representative of the branch-house of Vitthal Mukund, the uncle of Shankaraji Narayan, the founder of the State. The adopted son was renamed as Chimnaji.

Chimnaji Shankarrao *alias* Nanasaheb, the Seventh Pant Sachiv.

From A. D. 1798 to 1827.

Nanasaheb succeeded to the hereditary post of Pant Sachiv while he was about 8 years old. As usual the recognition and con-

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firmation of him as the Pant Sachiv was an expensive affair. He had to pay heavy Nazaranas to the Darbars at Satara and Poona for the same by taking a large sum as loan at a high rate of interest from the Nimbalkar Sawakar of Wathar. For a time hereafter the relations between Shrimant Nanasaheb and his adoptive mother Shrimant Taisaheb were of an affectionate nature. But in course of time, as the young Chief grew in years and intelligence and began to look to the affairs of his State for himself, these relations began to be estranged. Shrimant Taisaheb was a lady of great ambition and unscrupulous boldness. She had an overweening sense of her talents, ability and position. Her overbearing nature and domineering attitude in every respect was a source of constant humiliation and ever-increasing annoyance to Nanasaheb. Differences of opinion, incessant bickerings and putting up of obstacles soon became the order of the day in their dealings with each other. At last an open rupture came about between the son and the mother. Naturally as is everywhere the case under such circumstances, the courtiers and the influential men of the Darbar formed themselves into factions hostile to each other, one siding with the Chief, the other backing the cause of his mother. The acerbity already subsisting between them continued to increase day by day. The cunning men in the factions instead of trying to close up the diherences fanned the embers of ill-fe ling into a bursting flame for their own selfish aims and paltry and low gains. Matters ultimately came to a head. The mother was seized with the desire of holding the reins of Government in her own and sole hands. With a view to oust her adopted son from powers of rulership, she and her party plotted with Nimbalkar of Wathar, the money-lender of the State. The State had fallen much in arrears in the repayment of its debt. The treasury was almost empty. So, to score a sure point against her son, she, taking advantage of this weak side in the position of the State, made a sinister suggestion to the Sawakar to make a stern demand for the immediate redemption of the whole of his debt, and, in case of her son's failure to satisfy the demand so made, to advance against the State for taking possession of the palace with the treasury and all the valuables therein.

The hard-hearted rapacity of the avaricious and insolent Nimbalkar of Wathar had gained a widespread notoriety in those days and was commonly experienced by all who had the misfortune to fall into his clutches in money dealings of a borrowing nature. He was, besides, not like an ordinary money-lender, unarmed. He maintained troops to carry into execution his threats and exacting demands. To encourage and incite a man of such an already inflammable and boisterous nature was like adding fuel to fire. But, reckless of all future consequences and prompted by selfish jealousy and domestic ill-feelings towards her adopted son, Shrimant Taisaheb flung the lighted torch in the midst of the combustible material.

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No wonder that the fiendish creditor, in no way prepared to listen to any argument or to arrive at any compromise, sent, as it were, an ultimatum to Nanasaheb claiming instantaneous paying off of the debts in cash and when the same was not satisfactorily responded to, himself strong in men and quite confident of the help and support he was sure to receive from within the State from Taisaheb and her party itself, suddenly and immediately marched against the State, entered the town of Bhor and took possession of the palace with all the money and other valuable articles therein. The freebooter then confined Shrimant Nanasaheb along with his wife Shrimant S. Bhavanibaisaheb in a room of his palace with a strict and constant watch over him in A.D. 1813 and began extracting money from the townsmen by perpetrating deeds of cruelty and horror of an altogether indescribable nature. Men of Shrimant Nanasaheb's party were subjected to the utmost indignities and persecutions to wring out money from them. Heavy exactions were forcibly levied from the rich and influential men of the town at the point of the bayonet. The town was sacked and plundered with violence. This state of terror and misery lasted for about nine months during the occupation of the town by Nimbalkar's forces. Shrimant Taisaheb, the men of her party and the demoniac Nimbalkar had shrewdly arranged beforehand through one Khushrujishet Modi, a Parsi gentleman in the Poona Darbar at that time, who had great influence with the Peshwa Bajirao II, that no news of their disorderly, anarchical and oppressive rule at Bhor should reach the ears of the Peshwa and that everything about the Pant Sachiv should be misrepresented there. For a time, therefore, the efforts of Shrimant Nanasaheb's adherents at Bhor bore no fruit at the Poona Darbar. All sorts of evil reports about Nanasaheb were circulated at Poona. The waters had become muddy and perturbed. No one was prepared to listen to the Pant Sachiv's case at Poona, so deep and fixed was the mischief wrought. But at last things took a favourable turn. Khushruji, the stumbling-block in the path of Nanasaheb's party, was removed by death and the partisans of Nanasaheb at last succeeded in taking the real state of things at Bhor and the knave juggleries and subtle artifices of Taisaheb and her party to the ears of the Peshwa, who presently committed to the charge of his veteran general, Bapu Gokhale, the work of freeing Nanasaheb from the restraint of Nimbalkar and establishing him firmly and securely in his State.

Bapu Gokhale, under the pretext of going to Wai and Mahad, started with a select body of men formed into three batches and suddenly encamped at Bholavade, a village near Bhor, with one batch and the other two batches were likewise stationed to the east and the west of Bhor at a short distance. The news of the force coming from Poona revived the hopes and energies of Shrimant Nanasaheb's partisans. The day preceding the arrival of the Poona army, as was previously

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arranged, Shrimant Soubhagyavati Bhavanibaisaheb took with her the emblems of rulership, the State seal and the scimitar, and in the dusk before early morn, under a maid's dress, stepped out of the palace. Just at Bholavade a palanquin was kept ready waiting for her. She took her seat in the palanquin and the bearers carried her out of danger to Rajgad fort. Likewise, the day following the arrival of the forces under Bapu Gokhale, the Commander-in-Chief of the Peshwa army, the liberation of Shrimant Nanasaheb was effected by an equally ingenious and successful stratagem. Some men of the party encamped at Bholavade dressed themselves as Brahmins, and under the pretence of receiving the usual alms and money rewards from Shrimant Nanasaheb, entered the palace by the small back door. They secured the key, quickly unlocked the room wherein Shrimant Nanasaheb was confined and with lightning speed by the same way carried him out of the palace to Bholavade When thus both the Pant and his wife were out of the palace, Bapu Gokhale's men entered the town simultaneously by three sides, overpowered the men of Nimbalkar and took possession of the town. Shrimant Taisaheb was kept under restraint on the Rohida fort and the Arab soldiers of Nimbalkar as well as their master Appasaheb Nimbalkar were driven out of the town, and the partisans of Taisaheb were duly punished. Shrimant Nanasaheb with Bapu Gokhale then went to Poona. He was warmly received by the Peshwa, who then made settlement for repayment of Nimbalkar's debts. Shrimant Nanasaheb was then with honour permitted to go to his State. This kind act of the Peshwa Bajirao II once more bore out and confirmed the traditional friendly relations that subsisted between the Peshwas and their hereditary Ashta-Pradhan Cabinet colleagues the Pant Sachivs—a fact which is even now cherished as a happy reminiscence of past events by the Pant Sachivs.

Bajirao II thus succeeded in restoring peace and order in the Pant Sachiv's territory but was quite unsuccessful in doing so in the country directly under his management. Affairs at Poona grew worse day by day. His dissolute life had estranged the feelings of all. In his profligate habits, the money was squandered away like anything. Misguided by his foolish and lewd courtiers he violated the terms of his treaty of 1802 with the Company Government. In the Poona Darbar, there existed only the shadow of a Government. No statesmanship, no high principle, no constancy and finally no strength, moral or physical, to back up the existing Government. Everything was rotten to the core. No wonder that neither the subjects nor the Sardars entertained any sense of respect or regard for the Poona Darbar and it fell an easy prey to its pre-ordained doom. Enmity arose between Bajirao II and the Company Sarkar's Resident at his court. The Government of Bombay had to wage war against the Mahrattas a fourth time. Bajirao II, defeated in two successive battles, fled from place to place. Shrimant Pant Sachiv and Chhatrapati Pratapsingh Maharaja, the Raja of Satara,

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had kept company with him in his flight; but thereafter, realising the lost nature of Bajirao's cause, Shrimant Nanasaheb wisely gave up the side of the Peshwa and joined the British cause immediately after the Proclamation was issued by the Company's Government in 1818 at Satara when the fort of Satara was taken by the British troops and the British colours were hoisted thereon. Bajirao's army was then completely defeated at Ashte and he himself surrendered to the British Government. The British standard was raised on the Peshwa's *wada* at Poona and his territory was annexed. The Raja of Satara was then soon taken possession of and was placed on the Gadi at Satara under British protection in A.D. 1818. Later on, in 1820, treaties were concluded between the British Government and the Raja of Satara as well as between the Pant Sachiv on the one hand and the British Government and the Raja of Satara on the other hand separately, whereby the Pant Sachivs with their territories guaranteed to them were by their consent placed directly under the Raja of Satara with the British Government as the suzerain power over them both. The Pant Sachivs have been, ever since the treaty of 1820, loyally abiding by the terms fixed therein.

In 1823, upon the recommendation of the British Government as well as the Satara Raja, it was agreed to by Shrimant Nanasaheb to give an allowance of Rs. 17,000 per annum to Shrimant Taisaheb, whereupon the lady gave up all interference with State affairs for good and left the State to spend the rest of her life in peace and retirement, doing pious deeds and charities. The closing seven years of his life Shrimant Nanasaheb enjoyed in peace. He however was not blessed with natural issue. To free his mind from all anxieties about the future continuance of his line, he adopted as his son his step-brother in his former natural family, and thereafter died in A.D. 1827. The adopted son was renamed as Shrimant Raghunathrao Chimnaji *alias* Raosaheb.

Raghunathrao Chimnaji *alias* Raosaheb, the Eighth Pant Sachiv.

From A.D. 1827 to 1836.

Shrimant Raosaheb's adoption and succession to the hereditary post of Pant Sachiv was recognized and sanctioned by the Satara Darbar and the British Government in 1827. For this recognition the State had to pay as usual a Nazarana of Rs. 50,000 to the Satara Darbar. In this matter Mr. Mount Stuart Elphinstone, the then Governor of Bombay, had written and recommended the case of Shrimant Raosaheb in the following words :—

"The Pant Sachiv is entitled to particular consideration as he was one of the first who left the Peshwa, on which account I promised him his whole Jahagir."

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Though confirmed in his post, Shrimant Raosaheb was not sufficiently advanced in years and hence the affairs of the State were administered by his adoptive mother Shrimant Bhavanibaisaheb. For a time matters went well, and then the good relations between Shrimant Raosaheb and his mother ceased to exist. It was only when an allowance of Rs. 14,000 per year was conferred upon the mother with the consent and intercession of the Satara Darbar and the British Government that the mother retired to Satara in A.D. 1835 and never thereafter interfered in State affairs on any account. The domestic differences of opinion and quarrels being thus amicably settled and patched up early by a strong and vigilant dominant power, there was fortunately no room and no occasion left for a repetition of the former "Baji-shahi" and the "Nimbalkari-Baida" which even to this day are remembered by the people of Bhor with horror and disgust. However, the peace of the State and of the Chief's mind was for a time perturbed by the petty revolt of Umaji Naik Ramoshee. It had assumed considerable dimensions and for a time presented a threatening aspect. Umaji was joined by several of his castemen who were residents of the Bhor State, and hence the duty of suppressing the revolt, to a great extent, fell upon the State. In accordance with the wish of the British Government the State authorities carried on a vigorous search and ultimately succeeded in arresting the rebel Naik at Utroli, a village at a distance of two miles from Bhor. The Naik was then handed over to the British police officer who was specially appointed to be on his track. He was then tried and hanged and the revolt was finally put down in A.D. 1831. For this act and service, Shrimant Raosaheb received high approbation from the British Government.

Another noteworthy event in Shrimant Raosaheb's regime was the agreement effected for an interchange of territories between the Honourable Company Sarkar and the Pant Sachiv of Bhor in the year A.D. 1830 whereby, to avoid all further disputes about the collection of revenue and the inconveniences of jurisdiction in civil or criminal matters regarding villages which were held half by the Pant Sachiv and half by the Angria, or half by the Pant and half by the British representing the Peshwas, certain villages were wholly transferred to the Chief of Bhor in return for which the Bhor State handed over to the British Government its half share of the Nagothana Prant.

Compared with the regimes of his father and grandfather, Shrimant Raosaheb had tolerably peaceful times ; but it was not destined for him to enjoy it for a long time. In 1836 he was overtaken by illness. All sorts of remedies were tried but to no purpose. When therefore he lost all hope of recovery, childless as he was, he adopted his step-brother's son in A.D. 1836, renamed him as Chimnaji Shankar, and after enjoying the Gadi peacefully for close upon a decade, died in the same year, leaving behind the adopted son of two years of age as heir to the State.

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CHAPTER III.

Chimnaji Raghunath *alias* Nanasaheb, the Ninth Pant Sachiv.

From A.D. 1836 to 1871.

RAGHUNATHRAO died while his adopted son Chimnaji was only 3 years old. His wife, though in her twenties, was reputed for her respectable behaviour and considerate, mature and noble-minded ways of thinking. After the demise of her husband the double responsibility of administering the State affairs as well as of bringing up her minor son Shrimant Nanasaheb fell upon her.

Shrimant Nanasaheb was adopted in 1836, but his adoption had to be sanctioned by both the British Government and the Maharaja of Satara. This sanction was delayed for three years owing to some dissensions between Shrimant Pratapsingh, the Maharaja of Satara, and his brother Shrimant Appasaheb. These palace disputes between the Maharaja and his brother forced the latter, for fear of danger to his life, to remove from Satara and take up his residence on an open ground (mal space) lying near about the city. During these critical and hard times the Dowager Regent Shrimant Gangabaisaheb Pant Sachiv and her three Karbharis took all the necessary measures for the protection of Shrimant Appasaheb. At their own expense they maintained guards for him, and ministered to all his wants and comforts in a way befitting his high position, to his complete satisfaction. Meanwhile the British Government, convinced as they were of the schemings and plottings of Shrimant Pratapsingh Maharaja to raise revolt, and create disturbance against their power, deposed him, and after deporting him to Benares placed his brother Shrimant Appasaheb on the vacant Gadi of Satara. Thereupon Shrimant Appasaheb Maharaja, in grateful memory of the invaluable services rendered to him by the Pant Sachiv in his difficult times, took immediate steps to favourably report to the British Government for securing recognition to the adoption of Shrimant Nanasaheb. The sanction was accordingly given and received in 1839 and Shrimant Nanasaheb was confirmed in his hereditary post of Pant Sachiv. Moreover, deeply indebted to the Pant Sachiv, by way of return obligation, the Maharaja of Satara was pleased to do special favour to the Pant Sachiv by remitting the Nazarana sum of Rs. 15,000 due from the Sachiv to the Satara Government for the recognition of the said adoption.

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Minority Administration.

After the death of Shrimant Raghunathrao Raosaheb, his wife Shrimant Gangabaisaheb carried on the administration of the State wisely, diligently and ably with the advice and help of the three Karbharis appointed by her with the approval of the Satara Darbar and the British Government as well. Soon thereafter unfortunately Shrimant Gangabaisaheb died in 1839 and the three Karbharis had personally to shoulder the sole responsibility of administering the affairs of the whole State themselves; and it was quite creditable to them that they managed the affairs of the State and discharged their duties with sterling merit and full efficiency under the control of and quite to the satisfaction of the Satara Darbar and the British Government. The three Karbharis had to submit detailed accounts of income and expenditure and a full report of the other particulars of their administration every year to both the Satara Darbar and the British Government, and act in obedience to orders issued by the said Governments in important matters of State affairs.

In 1844 Shrimant Taisaheb, the great grandmother of Nanasaheb, took the initiative and leading part in bringing about his marriage with the daughter of her brother Malharrao Ambekar. The marriage was celebrated at Bhor with great pomp and ceremony. The bride was renamed as S. S. Saraswatibai *alias* Maisaheb. The new relation thus established between the Pant Sachiv and the Ambekar family served, as was desired, to wipe out all the ill-feelings towards Shrimant Taisaheb that were till then harbouring in the minds of her relatives on the paternal side and also of the other people in general, so much so that not a trace of the former unhappy memories of her early career remained to be revived thereafter. Shrimant Taisaheb, because of the new connection brought about by her own wish and direction, was very affectionate towards Shrimant Nanasaheb. The latter days of her life she spent in peace and pious deeds, expending much of her money on religious and charitable purposes. She performed pilgrimages to many holy places in India in those days when travelling was very dangerous and difficult as there were no roads and railways. She has suitably perpetuated her name and memory by spending almost all of her private property in founding, in A.D. 1864, an Anna-Chhatra (home for feeding the needy) called Vishram Ghat (rest-house) at Ambadkhind, a hill-top station midway between Wai and Bhor. The rest-house is to this day continued and scrupulously managed by all the successive rulers of the State as a sacred trust. Besides this she built temples at Wai and Mahuli—two holy places on the banks of the Krishna river.

In the year 1848 the Raja of Satara, Shrimant Appasaheb Maharaja, having died childless, his kingdom was annexed by order of the

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British Government, and all the vestige of the Mahratta power as such then came to an end. The administration of States under the defunct Satara Raj thenceforth came under the direct control and guidance of the British Commissioner at Satara. However, the paramount British Government seldom interfered with the details of internal affairs in States under rulers who were already grown-up to look to their own interest; but the case of States with a Chief in minority was quite the reverse. Here, special care was taken by the British Government to guard the personal interest of the Chief as well as the welfare of his State in the manner in which they did as regards the people and the territory under their direct and sole control. The position of the Bhor State at that time fell under the latter category, as Shrimant Nanasaheb was only 17 years of age. The annexation change, however, introduced no new element in the administration. It continued to remain as before; the status of the State virtually was in no way affected. The same Karbharis were in office. The only slight alteration involved in all this important revolution in the controlling Government was that the Karbharis had to send their detailed annual Administration Report only and directly to the Commissioner at Satara.

Investiture.

The Karbhari administration continued up to the year 1852. Shrimant Nanasaheb had by this time reached the age of 20. The British Government, having regard to the fact of his coming of age, handed over to him the rule of his State through Mr. Thomas Ogalvie, the Commissioner of Satara, by an order in letter form issued by the Government of Bombay that year to the same effect, the Paramount Government having therein reserved to itself as before the two controlling rights, viz., a general supervision over the State affairs and the scrutiny of the detailed accounts that were to be submitted to them every year.

The Financial Condition

of the State when Shrimant Nanasaheb came to the Gadi with full ruling powers, was at its lowest ebb. The State debt that had accumulated during the last three or four regimes had remained unliquidated. The heavy sums of Nazarana, as adoption or succession fee, that were required to be paid for procuring sanction to the succession to the Gadi by the past three successive rulers had contributed to increase the State debt to a huge sum. The finances of the State were not in any way a whit more better or more satisfactory than those of a middle-class man. The machinery of administration which came to his hands that time was all disarranged and worn out by time. He had therefore a very onerous duty to face; still, being patient and resolute by nature, the difficulties in no way dismayed him. He put himself heart and soul into the object, with untiring efforts, of improving

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his State. Sir Bartle Frere, who was then the Resident at Satara for a long time, had full and true knowledge of the conditions of Bhor State as they stood at that time and even long before that. So he took a leading and active part in effecting compromises and settlements of all prior debts of long standing within two years of Nanasaheb's accession —a fact which gave much ease and relief to the Chief's mind and added considerable energy to his naturally buoyant and hopeful spirits.

The Birth of a Son.

In the year 1854 a still more encouraging and gladdening event came about in his life. His wife Shrimant S. Maisaheb presented a son to him. The son was named Shrimant Shankarrao *alias* Raosaheb. The birth of a son is an eventful and joyous incident even in the life of an ordinary man ; no wonder that it was so in that of a prince. The extreme delight and utmost satisfaction which not only Shrimant Nanasaheb but his subjects also felt at Rao Saheb's birth have an import in themselves on two accounts. Lord Dalhousie was then the Governor-General of the British possessions in India. His regime is noted for his favourite, famous and dangerous Doctrine of Lapse, which he had so ingeniously originated and rigorously ushered into politics, whereby the existence or continuance of any Indian State as such was made to depend solely on its ruler leaving behind him a natural male issue. The principle of adoption was not recognized by this new policy to continue the line of the ruler to represent and govern the State. It was his avowed and ruling policy to annex the State of the ruler after him if he died leaving behind him no natural son. The unpleasant results of this dangerous principle need no special mention nor is it needful to dilate upon them. They are well known to all who have read or who know Indian history in the unhappy events of the Indian Mutiny of 1857. The fear of a possible annexation of the State in the absence of a natural son to continue his line as a ruler was looming terribly before Shrimant Nanasaheb's mental vision, and hence the birth of a son at this juncture was a source of rejoicing to all. In the second place none of the rulers during the past 50 or 60 years that came to the Sachiv's Gadi in succession before Shrimant Nanasaheb was blessed with a natural male issue. That this long-cherished hope was realized at last and that it was fulfilled at a very critical time was expectantly and naturally an occasion of extreme and sincere jubilation all over the State.

Reforms.

The compromise of ancient debt and the birth of a son—these two happy events filled his mind with hope, energy and encouragement and he then launched on a career of vigorous efforts to free the State from debt altogether. The first 6 or 7 years of his regime after his accession he devoted to the settling of the domestic affairs and to the thinking out of plans for the gradual introduction of reforms

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in his State administration. The thread ceremony of the Yuvaraj Shrimant Rao Saheb was performed, in 1858, by Shrimant Nanasaheb on a grand and pompous scale befitting the unique joyousness of the occasion.

First Fire Calamity.

While thus the prospect was bright and hopes were at their height in the mind of Shrimant Nanasaheb, a calamity befell the capital town of his State all of a sudden. In this very year a fire broke out and burnt down the whole of the Bazaar peth, i.e., the commercial centre of the main road in Bhor town. But Nanasaheb was a man of undaunted spirit. By making grants, advances and loans and rendering every possible help in various other ways to the traders and the house-holders he took early steps to get the peth again rebuilt and peopled as before within the next three years.

Queen's Proclamation.

When the Sepoy Mutiny of 1857 was finally and successfully quelled, the administration of the Indian possessions was transferred from the East India Company directly to the hands of the then reigning Queen of England. Queen Victoria, on assuming the reins of the Indian Government, issued the memorable Proclamation of 1858, and following upon the principles enunciated therein issued Sanads to all the Princes and Rulers of Indian States, embodying recognition of their right to adopt a son in case of a failure of natural issue to continue their line for private as well as for political purposes. Accordingly one such Sanad allowing and conceding the right of adoption to the Pant Sachiv ruler was put into his hands by the then Collector of Satara and Political Agent in 1862, in accordance with an order from the Bombay Government on behalf of the Viceroy. This year can therefore be said to mark the beginning of the period of prosperity and rise in the history of the State.

Beneficent Deeds.

The town of Bhor is situated on the right bank of the Neera river, but as it is extended breadthwise far to the south of the river-side, the waters of the river are within easy reach of only a very small portion of the population. Shrimant Nanasaheb therefore had it for a long time in his mind to remove this hardship of the people. So when the time was a little favourable he constructed water-works at a cost of a lac of rupees, by building a dam across the Rambag stream, a tributary of the river Neera, running at a distance of about a mile from the town; the water was brought into the town by means of the under-ground pipe system and distributed free to all through private taps and public cisterns. The water-works is an abiding monument

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of his affection for his subjects. The boon conferred upon the townsmen has kept Shrimant Nanasaheb's name for ever fresh in the minds of posterity. The wise, vigilant and efficient rule of Nanasaheb brought the State on the line of improvement, the debt was being gradually liquidated and he was every year introducing some new and salutary changes in the administration calculated to add to the happiness and welfare of his subjects, which procured for him the approbation of the British Government. Following the method of administration in the British territory, he was the first to establish a small police force and build police stations at various places in his territory to ensure peace and security of life and property. He also organized a small platoon of sentinels, uniformed after the fashion introduced by the British Government, to do the duties of watchmen and guards. To facilitate the easy and speedy dispensation of justice and the disposal of all other official matters, in imitation of the model of administrative machinery working in the British territory, he then undertook to branch out the administrative functions into clear-cut departments. The civil, the criminal, the revenue and other similar powers and duties which were till then centred wholly and exclusively in the hands of the Mamlatdar, or the "Vahivatdar" as he was then called, were apportioned to different persons. The functions of the Munsiffs, the Magistrates, the Mamlatdars, were demarcated and assigned to separate officers appointed to look after each distinct kind of work.

Sir Bartle Frere who, as Commissioner at Satara, already knew the condition and administration of the Bhor State during Nanasaheb's minority, had risen by this time to the high post of Governor of Bombay. Shrimant Nanasaheb requested him to pay a visit to Bhor and have first-hand knowledge of the prevailing conditions of his State in comparison with the past conditions. H. E. the Governor of Bombay readily and gladly complied with the wish of Shrimant Nanasaheb who cordially received him at his town with all the grandeur, dignity and ceremony befitting his high position in A.D. 1860. Being pleased with the vividly efficient and beneficent rule of Shrimant Nanasaheb, the Governor was pleased, in a noble and liberal-minded spirit, to grant the request of the Chief Saheb of doing away with the necessity of the prevailing practice observed by the State of submitting every year a detailed account of its receipts and expenditure to the British Government from the year 1864.

Two Durbars at Poona.

H. E. Sir Bartle Frere by his many amiable qualities of head and heart had endeared himself to the people of the Bombay Presidency, who entertained for him genuine feelings of high respect and deep affection. After the annexation of the kingdom of Satara, he held a

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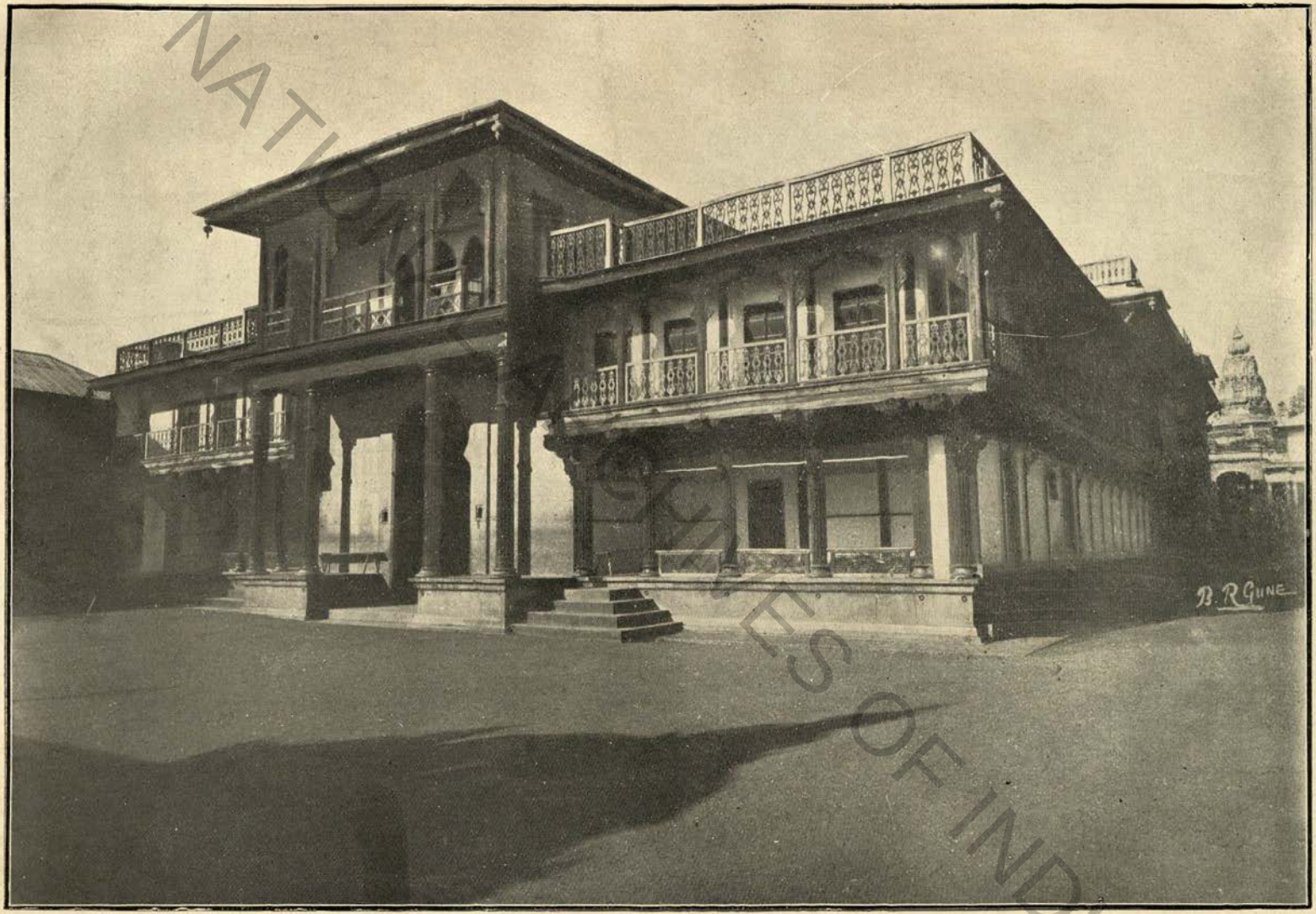

The Palace, Bhor.

(This beautiful Palace was built by Shrimant Nanasaheb, the ninth Pant Sachiv, in 1870, costing Rs. 2,00,000.)

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Durbar at Poona in 1865, to which Shrimant Nanasaheb was present on the invitation of the Bombay Government. Another Durbar on the same large scale was held at Poona in the following year, to which special invitations were sent to all the Ruling Chiefs and Princes as well as to all the Sardars and the prominent, influential and leading citizens of Maharashtra by the same popular Governor, that he may have the pleasure of their interview at the time of his departure to England. Shrimant Nanasaheb as before had the honour of attending the Durbar. The invitation was readily and willingly responded to by all the prominent Chiefs of Maharashtra including H. H. the Chhatrapati Rajaram Maharaja of Kolhapur. His Excellency was then pleased, in very affectionate terms, to bid good-bye to all the assembled rulers and prominent men of the Deccan, the seats being arranged and distributed according to their respective ranks of honour fixed in accordance with the then newly formed rules of precedence and order. To the right of His Excellency were seated, in order of succession, the Pant Pratinidhi of Satara, the Raja of Akalkot, the Pant Sachiv, and the Chiefs of Phaltan, Jat, Savanoor, Mudhol, Sangali, Miraj, Jamkhandi, Kurundwad and Ramadurga.

Travels.

Nanasaheb had a great liking for travel; but being deeply engrossed in the orderly management of his State affairs he found little time at his disposal till 1868 to think of travels. In this year, when a short respite was found he eagerly took to travel, but returned to Bhor after a brief trip spent in seeing the important cities and interesting places as far as Ahmedabad.

Second Fire Calamity.

In the year 1869, after the Rama Navami festival was over, fire suddenly broke out in the Palace itself and consumed the whole of the stately and magnificent building. While the Chief Saheb was straining every nerve to free the State from debt and had already nearly succeeded in doing so, this unexpected and heavy calamity caused a big addition to the remnant burden of the old debt. But difficulties never daunted him. His mind was in no way depressed. He borrowed 2 lacs of rupees from the British Government and the very next year rebuilt a new fine and spacious palatial residence on the site of the old palace itself, and soon managed to pay off the new debt incurred for the same.

Other Amenities and Improvements.

Shrimant Nanasaheb was very fond of gardens and buildings. The extensive gardens at Rambag and Bhabawadi as well as the small but beautiful and lively pleasure-garden near the Palace itself owe

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their existence to the initiative of his artistic mind and the fostering care that he bestowed on them. He enhanced the beauty of the town of Bhor by building the Ghats (flight of steps and embankments) to the river on the side of the town. The Ghats secured protection to the town from the rainy season floods of the river. He also constructed a causeway across the river quite near the town itself to facilitate communication between the town and the villages situated on the north-side bank of the river. There was then no local self-government institution like the town municipality, still arrangements were made to provide the streets with lamps. At the taluka towns State buildings were erected, commodious and spacious enough to accommodate all the offices therein.

Character.

The noteworthy and outstanding traits in his character were his generosity and his sympathetic heart. There were few among the deserving and poor people of his time that were not benefited by his unstinted charities. Patron of sacred lore and arts that he was, he had kept and maintained at his court adepts in ancient Vedic lore and also some artizans and craftsmen. People to this day even, reaping the fruits of his generous deeds, remember his name with gratitude and joy, extolling him all the while. He had a sound, well-built and robust body. He was a good horseman, a skilled marksman and had in him the spirit of a soldier.

Summary.

After Shankaraji Narayan the glorious reign was that of Shrimant Nanasaheb. The extent and nature of his achievements were considerable and solid, adding much to the consolidation of the State and the happiness of the people. When he was invested with full powers to manage the State affairs, the State was heavily in debt. But by his very prudent, economic and judicious management of the finances he succeeded in very nearly paying it off, which stands to his credit. He effected all possible improvements in the administration which could be legitimately expected of him, taking into account the limited funds at his hands and the backward nature of those by-gone times. Looking always and eagerly to the comfort and convenience of his subjects he has the first and full and just claim upon the gratitude of his subjects for what he had done for them even under the pressure of debt and the two big fire calamities. The State departments were properly organized and a basis laid for sound administration. Having rendered all these valuable services for the good of his subjects, during the short period of 18 years, he left this world for ever in the year 1871, leaving behind him a name and regime ever to be remembered by the people of Bhor State with feelings of admiration, gratitude and veneration.

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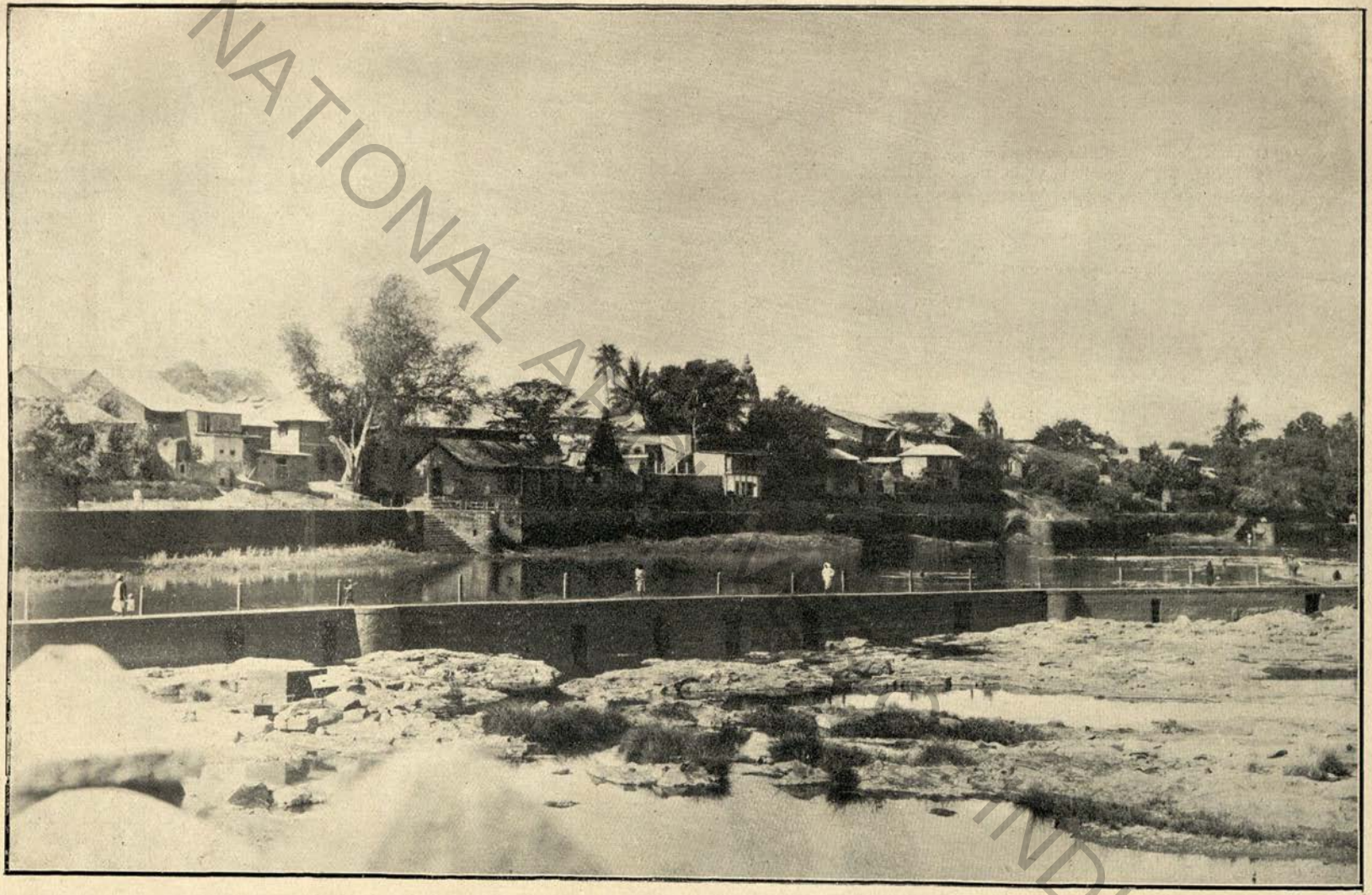

Nira River Ghat, right side view.

(These Ghats, built by Shrimant Nanasaheb, the ninth Pant Sachiv, have added greatly to the beauty of the town of Bhor.)

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CHAPTER IV.

Shankarrao *alias* Raosaheb, the Tenth Pant Sachiv.

From A.D. 1871 to 1922.

SHRIMANT SHANKARRAO RAOSAHEB was born in the year A.D. 1854. His first marriage took place in A.D. 1861 with a daughter of Sardar Madhavrao Vithal Vinchurkar with great pomp and ceremony as usual, but as the wife unfortunately died of cholera within a month after her marriage, he was, the following year, married to a daughter of Sardar Krishnarao Vithal Vinchurkar of the same family. She was renamed Shrimant Soubhagyavati Jijisaheb. Her life was typical of a Brahmin high-born lady. Devotedly attached to her husband, noble-minded, gentle in behaviour, she had a religious bent of mind and spent much of her time in pious deeds and charities. Born in a rich family and married to a Ruling Prince, she had about her an air of dignified simplicity. Affectionate to her maids and servants, the latter in their turn had an amount of respect and love for her. She was skilled in riding.

Education.

Although Raosaheb was the only son of Shrimant Nanasaheb his father took every care of his education. Shrimant Nanasaheb, fully alive to his parental obligations and duties, was cautions enough not to allow himself to be so led away by natural affection as to humour and over-fondle his young son to the neglect of his proper education—a fact which was in those days a matter of common occurrence in rich and well-to-do families. Until 12 years of age Shrimant Raosaheb completed his Marathi education by private tuition. Taking into account his keen solicitude and preparedness for receiving English education, Shrimant Nanasaheb in the year 1867 sent him to the High School at Poona for further studies. This course of education continued till his accession in 1874.

Minority Administration.

Shrimant Raosaheb was 17 years of age when his father died in 1871. The British Government thereupon entrusted the management of the State affairs to his mother Shrimant Maisaheb as the Regent, who was assisted in her work by two Karbharis—one appointed by the State and the other by the British Government. Shrimant Maisaheb however

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soon thereafter died in the year 1873, and Government, on seeing Shrimant Raosaheb come of age, handed over to him the rulership of his State with full powers in July 1874. Shrimant Raosaheb then permitted the Government Karbhari to depart with honour and began to administer the affairs of the State of his own freewill with the help of a Karbhari appointed by him.

H.H. Shrimant Tukojirao (elder), the Maharaja of Indore, had been to Poona in 1873. He was very proud of ancient traditions and old connections. On learning that Shrimant Pant Sachiv, one of the Asta-Pradhans (Cabinet of eight ministers) of the great Shivaji was at Poona, he sent his Vakil to Shrimant Raosaheb with a message for favour of a private visit. Shrimant Raosaheb, equally spirited and regardful of the old Darbar manners, sent word in return that visits, like the one desired of him, were ever welcome events as reviving time-honoured feelings and relations and that personally he had no objection to see Shrimant Maharaja Holkar provided the visit was to take place in accordance with the ancient Darbar etiquette and oriental customs and usages. Shrimant Tukojirao gladly consented to the proposed right suggestion, and in January 1874 Shrimant Raosaheb paid a visit to Shrimant Tukojirao Holkar at Poona. During the interview Tukojirao paid high compliments and respects to Raosaheb by saying that the rare occasion of that favoured visit was a great gain to him ever to be remembered with happy memories in future, as he himself entertained feelings of deep and sincere regards towards the Pant Sachivs, equally high and genuine to those that were cherished by him for the Peshwas. At the invitation of Shrimant Raosaheb a return visit was paid by Shrimant Tukojirao in the same traditional Darbar ways. These visits and re-visits and the sentiments expressed during the interviews are significant of the high honour and status that were enjoyed by the Pant Sachiv under the old Mahratta Raj. In the year 1875 Shrimant Raosaheb had the honour to take part, along with all the Chiefs and Sardars of the Deccan, in the presentation of an address of welcome to H.R.H. The Prince of Wales (the late King Edward VII) on his coming to Bombay in the Durbar that was held there in honour of his memorable visit.

The First Jamabandi Tour

was undertaken by him in 1875. Raosaheb visited the five taluka towns of his State. The land revenue had fallen much in arrears. Shrimant Raosaheb, as a token of his love for his subjects and in memory of his first visit to the talukas, was pleased to remit that year revenue dues amounting in all to Rs. 27,000 in cash and three thousand Khandis of corn. This high favour and obligation engendered equally high sentiments of respect, gratitude and affection for him in the minds of his subjects.

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brought the Rayats to a very miserable plight. Shrimant Raosaheb, as a compassionate measure in policy, taking account of the Anewari sheets of crops, by way of affording relief to the subjects in their pitiable condition at once remitted the land revenue to the extent of Rs. 31,000. The policy of granting suspensions and recovering the dues the following year found no favour with him. Thereafter, whenever like occasions of bad seasons occurred, he kept to his policy of granting remissions, which proved in many ways profitable and convenient to the Rayats themselves, who ever took care never to be in arrears of revenue payment. This policy of Shrimant Raosaheb was also appreciated and recognized by the British Government itself.

Governor's Visit to Bhor.

H.E. Sir Richard Temple, the Governor of Bombay, was pleased to pay a visit to Bhor on 18th June of 1878 after Shrimant Raosaheb's accession. He was very cordially received by Shrimant Raosaheb with great ceremony. Since then every successive Governor of the Bombay Presidency has followed this practice and continued the happy tradition established by his predecessors of honouring Bhor with a visit at least once during his term of office.

Birth of a Son.

In 1878 Shrimant Soubhagyavati Jijisaheb gave birth to a son. He was named Raghunathrao *alias* Babasaheb who is the present Ruler of the State.

Improvements.

During the 48 years of his regime Shrimant Raosaheb introduced many reforms in the various departments of the State. He created some new institutions as well as reformed some of the old ones. We give below a brief account of the salient features of the administrative innovations and improvements introduced by him.

Temple Endowments.

A considerably large portion of the State revenue was allotted to temples and other religious institutions. Such expenses and endowments of long standing could not be done away with, so immediately after his accession, Raosaheb took into his mind to place these religious institutions on a proper footing by making arrangements for their well-ordered management and judicious expenditure. The Shri Rama Navami festival of Bhor

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is known far and wide in the Maharashtra. Shri Rama is the family deity of the Pant Sachivs. Shri Rama Sansthan is an independent and separate religious institution in the State. By way of making a permanent arrangement for its maintenance and upkeep, 28 villages have been permanently assigned as the exclusive property of this celebrated institution. Shrimant Raosaheb has also made similar provision of an everlasting nature for the daily worship and the other religious services observed at the shrine, i.e., the tomb of Shankaraji Narayan, the founder of the Sachiv dynasty, at Ambavade. The expenses going to meet the services of the other temple institutions in the State have likewise been placed on a durable, sound and fixed footing.

Education.

Before the accession of Shrimant Raosaheb there was no Education Department as such in the State. There was not a single school established and maintained by the State. It was he who first organized the Education Department, opened village Primary Schools and founded an Anglo-Vernacular School at Bhor, which was soon thereafter raised to the status of a High School in 1897. The High School has thenceforth been sending candidates every year to the Matriculation Examination of the Bombay University with tolerably good results. A separate Girls' School at Bhor was also started byhim. Hefacilitated the spread of higher education by fixing the fees of the various standards in the High School at a very low scale, the fees ranging from annas 8 to Re. 1 per boy per month. He brought Primary Education within easy reach of the rural classes by making it free in all the village schools excepting the schools situated at the taluka towns and in the Sudhagad taluka of his State.

Works of Public Utility.

Prior to Shrimant Raosaheb's accession there existed nothing in the shape of a Public Works Department in the State. He it was who first made a start in this direction. Like his father, he had an inordinate fondness for erecting buildings. He built school-houses at the taluka towns and at other important villages in the State, and also constructed some additional blocks to the State houses situated at the taluka towns for locating the offices therein. It was in his regime that wells were dug in almost all the villages of the State where there was found to be a shortage of pure drinking water, especially during the hot season, as also each village had a Chavdi or a Dharamshala erected therein. Repairs of old temples were carried out on a large scale. Likewise the town of Bhor is indebted to him for the construction of almost all of its present buildings, for instance the High School, the State Dispensary, the Jail, the Munsiff's Court, the Press, the Dharam-

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shala and the Marathi School—all going to contribute to the beauty of the town. He has, in addition to the above, built two bungalows for the use of European guests visiting the State.

Roads and Bridges.

There was utter absence of the facilities of public roads as such when Shrimant Raosaheb began his rule. So he devoted his attention to road-planning and soon connected all the taluka stations with the capital town either by direct routes or indirectly by routes meeting the British roads at suitable points. The construction of roads established easy and speedy means of communication throughout the State, so that nowadays it is possible to reach any taluka town by motor service. He also supplied a long-felt want on the Mahad-Pandharpur road by erecting a bridge across the Rambag stream near Bhor. The foundation-stone of this bridge was laid by H.E. Lord Reay, the Governor of Bombay. The bridge facilitated the cart traffic between Mahad and Pandharpur and it also opened a short-cut road between Poona and Mahad via Bhor.

Medical Relief.

Shrimant Raosaheb was the first to establish a charitable dispensary at Bhor under the control of a qualified medical graduate of the Bombay University. The dispensary afforded medical aid to the people of Bhor town, and to some villagers situated within a radius of about 4 or 5 miles round about the town. There was, however, no such arrangement made elsewhere in the taluka towns.

Survey and Settlement.

It was only in 110 villages that survey operations were undertaken prior to Shrimant Raosaheb's accession. The rest of the villages in the State were unsurveyed, the land revenue being paid by village Rayats in cash or kind according to the old method of paying the land tax. Upon the suggestion of the British Government Shrimant Raosaheb got all the remaining land in his State surveyed, classified, and the land tax fixed by engaging the services of expert officers in the British district for the same. Since then the Classer's and the Surveyor's office is established and maintained at Bhor.

The Forest Department

was a creation of Shrimant Raosaheb. Pressed by the British Government as a necessity consequent upon the erection of the dams at Khadakwasla and Bhatghar, he was required to appoint a Committee consisting

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of members representing both the State and the British Government to settle the portion to be kept apart as reserved forest. This reservation of a portion of the former village-lands as State forest gave rise at some places to many disputes between the State and the Rayats, which continued pending till the accession of the present Ruler, and havenotall been yet finally settled. The revenues of the State were naturally increased by this creation of the Forest Department, but no effort was ever made by the State towards devising and using the modern methods of scientifically increasing the produce of the forests by new plantation of valuable trees and thus adding to the enhancement of the forest wealth and income in general.

Travels.

Shrimant Raosaheb had a great fondness for travel. He made pilgrimages to almost all the holy places situated throughout the length and breadth of India. A visit to Benares in the latter part of his life was almost an annual event in his programme of yearly affairs like the Jamabandi tour. He erected a small temple at that holy city with a small building as an adjunct to it for residence and endowed it with a separate and a permanent big donation for its maintenance and proper upkeep. He had acquaintances made with almost all the Ruling Chiefs in India by paying visits to their capital towns and had toured to almost all the famous cities and interesting places in India. His pious and religious-minded consort, S.S. Jijisaheb, always accompanied him on his travels. Besides she performed the most difficult pilgrimages to Badari Kedar and Badari Narayan in the Himalayas and also visited the Shri Shailya mountain in the Deccan Hyderabad.

Co-operation with and the Help Rendered to the Paramount Government.

During the regime of Shrimant Nanasaheb the British Government built the Khadakwasla Dam, wherein a large tract of the fertile land of the State was submerged. During Shrimant Raosaheb's rule the Paramount Government commenced the work of the Bhatghar Dam near Bhor and the Vir Dam near Shirwal, which also caused a loss to the State of a still greater part of its territory. Raosaheb asked for lands in compensation for the submerged portion of his State lands but it was finally settled by Government to give cash by way of recompense for the loss suffered by the State. Shrimant Raosaheb willingly consented to the same, taking into account the benefit accruing to the public from the erection of the Dam. When thereafter in the year A.D. 1912 the British Government again began the work of raising the same Dam at Bhatghar, Raosaheb came forward to help the Paramount Power in the completion of the said work and the British Government on their part,

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upon the pressing request of Shrimant Raosaheb, had already given a written assurance to the State that lands would be given in exchange for the State territory that would be submerged by the new project. Shrimant Raosaheb gave every possible help for the smooth prosecution of their beneficent undertaking and himself contributed Rs. 25,000 for the construction of a bridge across the Gunjavani river on the Kapurvahal-Bhor road, which was of real and special use to the British Government for the speedy and easy execution of their project. The State had already before this spent Rs. 45,000 upon the construction and also in providing for the future upkeep of the same short-cut road from Kapurvahal to Bhor via Bhatghar solely for the use of the Bhatghar works. The invaluable help rendered by the Bhor State in connection with the above three Dams, and in consideration of the public utility involved therein, the heavy sacrifices made by the State to meet the wishes of the British Government have evoked equally high appreciative words from responsible and eminent Government officers like the successive Governors, Commissioners, Political Agents and Executive Engineers.

Shrimant Raosaheb indeed gave a princely donation of Rs. 50,000 towards the establishment of the King Edward Memorial Hospital of Poona, the donation far exceeding the contributions of any other State towards the same.

Shrimant Raosaheb contributed a really big sum of a lac of rupees towards the Bombay Branch Indian War Relief Fund started by H.E. Lord Willingdon, the Governor of Bombay, at the beginning of the recent European Great War. No other State in the Maharashtra made so large a donation to the same purpose. In aid of the successful prosecution of the war he purchased War Loan Bonds of the value of rupees eight lacs, an amount exceeding one year's income of the State.

Honours

H.E. Lord Curzon, the Viceroy of India, held a grand Coronation Durbar at Delhi in 1903, in connection with the accession ceremony of His late lamented Imperial Majesty Edward VII, King-Emperor. Invitations were sent to all the Ruling Princes and Chiefs in India to attend the Durbar. Shrimant Raosaheb, in response to the invitation, had been to the Durbar, wherein he was honoured, in consideration of his efficient and benevolent rule, with a high distinction of a personal salute of nine guns. Thereafter, in the year 1911 at the time of a similar Coronation Durbar held at Delhi to celebrate the accession of His Imperial Gracious Majesty George V, King-Emperor, an addition of a personal salute of two more guns was made to his former distinction, and in consequence of the same he was honoured with the title of "His Highness."

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Conference of the Ruling Princes and Chiefs in India.

In the year 1917 H.E. Lord Chelmsford, the then Viceroy of India, first convened a Conference of the Ruling Princes and Chiefs of India at Delhi. Invitations to the Conference were sent to those Chiefs and Princes who were honoured with a salute of 11 guns. Shrimant Raosaheb attended the Conference and continued to do so every year thenceforth till the establishment of the Chamber of Princes. By the constitution of the Chamber of Princes, as it was then framed, it was ruled that—

(1) Rulers of States who enjoyed permanent dynastic salutes of 11 guns or over on the 1st of January 1920, and

(2) Rulers of States who exercise such full or practically full internal powers as in the opinion of the Viceroy qualify them for admission to the Chamber,

are entitled to be permanent members of the Chamber; the rest of the States were formed into groups according to the provinces in which they were situated, and each group was given the right to send a representative member on its behalf to the Chamber for a period of three years, new election being held every three years for returning such a representative member. Shrimant Raosaheb had the honour of a salute of 11 guns, but it was only a personal distinction to him and hence he was not given a permanent seat in the Chamber. When the honour of a personal salute of 11 guns was conferred upon him, he had no idea that a permanent seat on the Chamber would be allotted to those Chiefs only who were honoured with a dynastic salute of 11 guns. He had attended the sessions of the Conference every year, and was hence bitterly disappointed and grieved at heart to find himself ultimately excluded from a permanent seat. It should be noted that notwithstanding the above rules of the constitution of the Chamber some of the Rulers who possess a dynastic salute of 9 guns and exercise full internal powers were admitted to the Chamber as permanent members. From this it appears that for the eligibility to a permanent membership, a dynastic salute of at least 9 guns and full internal powers are for practical purposes quite essential and sufficient.

The Extent of the Powers and Rights Possessed by the State.

During the Mahratta period the conferment of Jahagirs and the regal ensigns carried with it full civil and criminal powers as well as the power of making its own laws. According to this tradition, the Bhor State possessed and enjoyed from its very inception unrestricted civil and criminal jurisdiction till some time after the advent of the British rule. However, some restrictions were imposed by the British Government upon this exercise of full internal sovereignty at the troublous period of the Mutiny of A.D. 1857 and the powers of trying certain heinous offences and exercising the High Court's jurisdiction both in

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civil and criminal matters were temporarily withdrawn. Subsequently, as time went on and the State showed all-sided progress and unchallengeable efficiency in its judicial administration, the British Government commenced to follow the policy of gradually restoring the original full powers of the State. Accordingly in 1897 Government restored full civil powers, including the High Court's jurisdiction, and also almost all the criminal powers except those of trying very heinous offences under four sections of the Indian Penal Code (viz., ss. 302, 303, 305, 307) which are punishable with death. Thereafter, again in 1921, the power of trying offences under the above excepted sections was also conferred by Government upon the State, thus restoring its original full criminal jurisdiction, as in the olden times of the pre-Mutiny period. (*Vide* Political Agent's remarks in his No. P. P./P. R. B./22/11, Poona, 11th August 1921, given in Appendix C.)

As regards legislation, the State's power has continued intact from the beginning and the State can pass any laws it likes according to its necessities and environments. The State has, however, instead of enacting altogether new laws introduced, *mutatis mutandis*, many of the laws which have been passed by the British Government and are in force in the adjoining British territory, making or reserving the right to make only such changes therein as it may deem expedient to do so.

Character.

Shrimant Raosaheb was gifted with a sharp intellect, strong memory, resourcefulness of mind and an abundance of energy, mental as well as physical, for indefatigable work. The wonderful retentiveness of his memory was a matter of common experience. So permanent and vivid impressions of a person visited or a thing seen were on his mind, that he could reproduce long thereafter even the minutest details of such chance occurrences even though once met with or seen by him. Inquisitive by nature, he was never tired of going to the root of anything, nor ceased his exertions and inquiries till he was possessed of the full and true particulars about a matter that was of importance or had any concern with him. He took care and interest in looking to every work in State affairs, no matter however insignificant in magnitude or nature it was. A man of clear thought, quick decision, untiring energy and independent judgment he trusted in none and displayed at times diplomacy of a very high order. Proverbially regular in habits and typically punctual in all his dealings and appointments, he had in him combined the needful activity, ability, dexterity and an iron will to carry into effect whatever he once firmly intended to do. In religious matters, devotedly attached to orthodox views and very proud of ancient culture and time-honoured convictions and beliefs, he was very particular of traditional usages and observances. He was hot-tempered, self-assertive and

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unaccustomed to opposition. He was extremely thrifty and rigidly conservative or unprogressive —the two great and glaring drawbacks in his otherwise admirable character, which mostly account for all the failings in his administration which caused serious disturbances in the closing days of his regime.

Administrative Policy.

Shrimant Raosaheb all along continued the method of administration first instituted by his father, making some minor and slight changes therein whenever and wherever it was found necessary to do so. The change was one of form and not of the underlying principle of administration. The front, so to speak, was changed and not the ground. His was an absolute form of government. Even the minutest matters in administration never slipped off or missed his all-inquiring mind, thus the officers, even the heads of departments, had no opportunity to exercise their discretion so as to arouse and develop a sense of enthusiasm and responsibility in them for work. The natural result was an absence of interest and self-confidence in them in the execution of their own duties. They were, as it were, the carriers of orders only. It was something like work for the hands and not for the brains—really a mechanical process. As political economists say, " over-centralization leads to inefficiency in other ways and much economy results in extravagance in other forms." For, merit and reward being ill-adjusted there was no impetus for good work. High official posts were committed to the charge of any person simply in consideration of his general capacity for work. There were no examination tests held necessarily for making sure of a man's intellectual fitness for any post of authority. This very old method of making appointments and filling posts continued for a long time, even after Shrimant Raosaheb came to the Gadi. It was only in the Judicial Department, and that too in later years, when full civil and criminal powers were restored to the State, that the Sub-Judge's posts were begun to be filled by Law Graduates. Even when an attempt was made in this direction, the standard of qualification tests was not sufficiently high and fair. Old standards and past traditions were fondly clung to in almost all the cases of fresh vacancies and appointments.

Review and Estimate.

Shrimant Raosaheb's regime is a full, simple and clear reflection of his character. Born and bred in an atmosphere of old ideas of monarchy and exercising full and absolute powers of a ruler for almost the whole of his life he could not, in the closing years of his regime, either understand or appreciate the ideas of a limited monarchy or a semi-democratic method of rule. No wonder that he could neither widen his policy nor give it the desired altruistic turn. It became impossible

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for him to divest his mind of old ideas of rulership. His cast of mind was completely oriental. Tendencies and likings to aristocratic Governments of an old fashion, generated and ingrained in him by nature, nurture and habit, were distinctly mirrored in his inclination towards orthodoxy in religious matters and also in the undemocratic and unprogressive nature of his political views and methods of governing the State. His conservatism in religion was responsible for the many old-type temples and institutions created or reorganized by him with great zeal and care. In his administration much credit is due to him for establishing many departments and doing an amount of good service through them. He introduced some reforms no doubt, but they were due not to any liberal governing principle from within. Besides, the changes were neither radical nor glaring. His rule was long and vigorous but over-centralized. It was in a way glorious; but people in general had not a bit of voice in it. The wheels of the administrative machinery moved in a circle and in the same groove all along. Times were slowly undergoing a change and yet he held views of the cave-man in point of modern politics. People were labouring and smarting under the old-fashioned methods of rule. Complaints there were many and of various kinds which lay unheeded to. Grievances regarding the forest lands, the trees on occupied lands, the produce of the Hirda-tree fruits lay open for solution. Even the most just, reasonable and practicable demands of his subjects were not conceded by him. This tended to estrange even the sober and sane elements in the State and outside from its sympathy with the State rule. Discontent and unrest there were but they were in a state of suppression. Until the recent European Great War there was no movement in the State of a wide and open nature, either religious or social or political. To all outward appearances matters went on well. It proved to be the lull that precedes the storm. For, the successful termination of the European War gave rise to new ideas that were quickly diffused all over the world. The waves of these new ideas, principles and aspirations traversed the artificial boundaries of the British and the State jurisdictions and spread farthest into the nooks and corners of each and every State. Fires of discontent and unrest lay smouldering in the State which, shaken by the awakening and the agitation started by the people, glowed more brighter than before. Grievances and hardships had accumulated for a long time. Differences lay unsquared up. The split grew wider. Agitators made capital out of it for movement within the State. Miseries were magnified and brought forth in a concerted way by the Subjects' Conference which came into existence in 1921. It took up the matter of agitation. Their complaints were strongly backed and supported by people of light and leading in Poona. Leaders of men in the State made the people conscious of their rights and the means whereby they could secure them. Agitation stirred up by outside leaders assumed a disquieting magnitude and soon it took a grave turn.

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Shrimant Raosaheb could not march on with the spirit of the times. Disorder was aggravated. The Press and the platform were to him like the proverbial red rag to a bull. Fiery and stubborn as he was, it was impossible for him to swallow the insult lying down. He put a ban on public meetings. People grew impatient and the evil results that flowed therefrom were seen in the people becoming rash and bold enough under the lead of the Poona leaders to break the law and hold a public meeting in the capital town itself in spite of the law prohibiting the same. A hopeless state of things was ultimately reached. The usual frame of his mind had grown too old to move with the newly risen democratic ideas and ways of thinking. This open and widespread agitation in the State of a very ominous nature was a great blow to his mental peace. The shock was too heavy for him to bear. Till then, he had earned high honours and distinctions from the Paramount Power for his good and efficient administration. The closing two or three years of his life were times of misfortune for him. The loss of a beloved wife in 1922 had a telling effect upon his mind and body as well. Public agitation still more contributed to shatter his already failing health and strength of body and mind; so that, within less than six months after his wife's death, Shrimant Raosaheb left this world on the 17th of July 1922 in his residence at Poona, leaving behind him the affairs of the State in a chaotic condition. His son Shrimant Babasaheb had thus to steer his ship of administration peacefully, steadily and surely to its destined goal, through troubled waters of agitated and ruffled opinion by boldly facing and cleverly cutting his way through the whirlpools of knotty questions and by avoiding all possible rocks of unreasonable demands and unconstitutional movements among his subjects. How far he has succeeded in this task we shall see in the next chapter. It must, however, be noted here, that had Shrimant Raosaheb realized the spirit of the changing times and followed either a conciliatory policy or adopted any other effective measures to check the agitation at its very beginning, Shrimant Babasaheb would have been saved from facing all the above-mentioned troubles at the start of his regime.

Taken altogether and judged by the records as a whole, His late Highness Shrimant Raosaheb will go down in the history of the Bhor State as a great figure no doubt. It was the difference of ideal and transitional state of after-war times that account for all the mishaps that marred the unity, the vigour and the glory of his long and otherwise memorable rule during the two or three years of its close. The financial position of the State under him was at its excellent height. Generally the administrative machinery ran smooth and regular. Many departments and varied works of public utility owe their inception to his initiative genius and consolidation efforts; so, if we are to judge him, as historians of repute say, by all the environments that influenced his life, we must conclude this chapter with the wise adage, "It is easier to criticise than to construct."

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CHAPTER V.

Shrimant Raghunathrao Shankarrao *alias* Babasaheb Pant Sachiv, the Present Ruler of the Bhor State.

PART I.

Early Career.

SHRIMANT BABASAHEB was born on the 20th of September 1878. His thread ceremony took place on the 4th of April 1887, and he was married to a daughter of Sardar Shrimant Balasaheb Vinchurkar on the 1st of June 1893. His son from this marriage named Sadashivrao *alias* Bhausaheb, an intelligent and energetic young man, was born on 27th of September 1904. He is now studying in the B.A. class in the Deccan College, Poona, and is the present heir-apparent.

Education.

Shrimant Babasaheb after completing his studies up to the 3rd English Standard in the Bhor High School, upon his father's wish joined the Poona Government High School for further studies in 1893 and from the same High School passed his Matriculation Examination of the University of Bombay in the year 1899. As he was the first Matriculate in the Sachiv family, it was but quite natural for his parents to be extremely delighted over the happy event. The subjects of the Bhor State also cherished the same sort of joyful feelings for his success and poured upon him addresses of congratulations in expression of their exultation upon this eventful and joyous occasion. While he was in the High School, the Headmasters always remarked in words of praise regarding his studies and conduct in the school. After passing his Matriculation Examination he joined the famous Deccan College of Poona and from the same College passed his Previous Examination of the Bombay University in the year 1901. It was his very ardent desire to be a Bachelor of Arts, but unfortunately thereafter, on account of his rather indifferent state of health and specially owing to his weak eye-sight, he was most reluctantly obliged to give up his further College course. However, he did not thenceforth waste the time at his disposal, but kept attending the lectures in the Intermediate and the B.A. classes on particular subjects which were most likely to be of use to him in discharging the onerous and solemn duties that were most likely to fall upon him in his after life. At the time of his leaving the College, the

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Hon'ble Mr. W. H. Sharp, M.A., Principal of the Deccan College, Poona, wrote about him as follows :—

> "Mr. R. S. Pant Sachiv of Bhor has been obliged to give up the regular University course owing to defective eye-sight. As long as he was able to do so, he pursued his studies with great attention and regularity, and even during the last plague epidemic in Poona he continued to attend the College as long as possible, driving in daily a distance of sixteen miles over the Katraj Ghat. It is a cause of regret to all of us that he should have been obliged to give up the regular course, but he was, for some time, attending particular lectures, and I hope that his eye-sight will improve sufficiently to enable him to go on doing so, or at any rate to do a little reading by himself. His conduct as a student of the College has always been excellent."

While at the said College he also attended the Law lectures regularly till 1905. After leaving the College, he read the Civil, Criminal and Revenue Laws with a celebrated Government Law Lecturer and Public Prosecutor at Poona, to fit himself for the worthy and responsible post he was destined to occupy in future.

Separate Allowance.

After he had thus completed his study, to enable him to lead a comfortable life and to manage his affairs himself, his father settled to give him, according to his wish, a separate allowance of Rs. 25,000 every year, and the same was thereafter raised to Rs. 30,000 per annum.

Bench Magistrate.

On the advice of Mr. L. C. Swifte, the then Political Agent, Bhor, Shrimant Babasaheb, in order to get some knowledge of the practical workings of Law, used to attend the Court of Mr. H. F. Carvalho, the City Magistrate of Poona, in 1905. He took an intelligent interest in the proceedings of the Court and also read through and studied the several important cases that were placed at his disposal ; so that, writing about him, Mr. Carvalho observed to Mr. Swifte as follows :—

> "I think he (Shrimant Babasaheb) now fully understands the procedure of a Criminal Court and he has no doubt profited by attending this Court."

He was then recommended by Mr. Swifte for a seat on the Bench of Magistrates in Poona to get practical knowledge in criminal matters and accordingly got the seat in 1906. In this capacity he worked

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incessantly and carefully for the next five or six years, deriving thereby good practice in the conduct of criminal business. Soon after his appointment to the Bench Magistracy there came about a sad event in his life. His beloved wife died in the year 1907. The premature death of a loving wife was a heavy blow to Shrimant Babasaheb's naturally kind heart. It had a telling effect upon his mind and body as well. The dejection made him never to think of marriage again; but, at the express and solicitous wish of his parents, he married the daughter of Mr. Vasudeorao G. Puranik, a British pensioner and a resident of Poona, in the year 1909. The present Ranisaheb Shri S. Laxmibaisaheb is a religious-minded and well-educated lady of considerably charming nature.

Travels.

Shrimant Babasaheb knew full well that travels are a finishing touch to education and that no man is considered in Western nations to have finished his education really and completely unless he has made some journeys in distant lands. He therefore, with the permission of his father, first undertook a tour in Northern India in 1909, visiting therein important cities like Baroda, Ahmedabad, Ajmere, Jaipur, Bharatpur, Agra, Mathura and Simla along with a pilgrimage to the holy Benares and a trip to Mount Abu, an interesting place and a sanatorium. At Baroda he was the guest of H.H. the Maharaja Gaikwar. In 1903 he had been to the first Delhi Durbar with his father and was again honoured with an invitation, along with his father, to attend the Imperial Coronation Durbar of His Most Gracious Majesty the King-Emperor George V in the year 1911. After attending the Durbar, he travelled to Haridwar, Dehra Dun, Mussoorie, Lucknow, Cawnpore, Allahabad and Bhopal. In 1912 he toured to Aurangabad, Daulatabad, Ellora Caves, Hyderabad (Deccan), Secunderabad, Goalkonda, and the holy city of Pandharpur. In 1913 he had been to Calcutta and Darjeeling, and on his way back he saw the Marble Rocks near Jubulpore. In the year 1915 he travelled by sea to visit the holy shrine of Shri Krishna at Dwarka. In 1917 he had the good fortune of attending the Princes' and Chiefs' Conference held under the presidentship of H.E. the Viceroy at Delhi when he was formally introduced to Their Excellencies at the garden party. On his return journey he halted at Udaipur as a State guest of H.H. the Maharanasaheb and on his way back made a trip to Ratlam and the historic place of Chitorgarh. At all these places, he saw various objects and places of interest and scenery. In 1918, at the desire of the present Chief of Phaltan, Shrimant Nanasaheb, he paid a short visit to Phaltan, and then in December of the same year made a tour in the Sudhagad taluka of his own State, where he was very cordially and enthusiastically received by its inhabitants with an address of welcome presented to him at Pali which eulogized his administrative work in the Vichitragad taluka committed to his charge by his prudent father. In

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1919 he had occasion to attend the Conference of the Ruling Princes and Chiefs with his father, held at Kolhapur under the presidentship of H.H. the Chhatrapati Shahu Maharaja. During his stay there, he visited Panhala fort, Narasobawadi, and Kurundwad town and had been also to Belgaum and the Gokak water-falls. At Kurundwad he was the State guest of the Chief Saheb, who honoured him with a Poshak (dress of honour).

In this very year another great calamity befell him in the death of his daughter from his second wife ; so, with the object of getting mental relief, he started on his tour in Southern India, visiting therein important cities like Bangalore, Seringapatam, Bijapur (noted for its Gol-Ghumat, one of the nine wonders of the world), Vijayanagar (the famous historic place), the Kolar Gold Fields, the charming water-falls of Gaersoppa, Mysore, Tanjore, Madras, and the holy Shri Rameshwaram. At Mysore he was the guest of H.H. the Maharajasaheb, while at Tanjore also he had the honour to be the State guest of the senior Prince, a lineal descendant of Vyankojiraja, brother of the great Shivaji Maharaja Chhatrapati, and at Madras he had the good fortune to have an interview with Their Excellencies Lord and Lady Willingdon. In 1920 he performed his tour in Kashmir, along with his father. After making excursions and visiting the interesting places in that part of the country literally and significantly called the Paradise of India, he proceeded on his northward tour from Rawalpindi, visiting the ancient town of Takshashilla, the Attock Fort, Nowshera (important military station), Peshawar and the Khyber and Malkand Passes. During his return journey he paid visits to Lahore, and the fine Sikh temple at Amritsar. It is unnecessary to mention here that he is much benefited by these travels. Sights of natural scenery supplied his mind with sublime delight, places of historic and ancient importance broadened the vision of his mind and his visits to the prominent Indian States like Mysore, Baroda, Hyderabad and Bhopal, as well as his stay at the important seats of British administration like Delhi, Calcutta, Bombay and Madras afforded him ample opportunities to get himself acquainted with the various forms of machinery of diverse administrative work and also to study the social, economic and political condition of the people there. In short, travels have contributed to deepen and widen his outlook on life.

Special Concessions and Distinctions Gained in Early Life.

Shrimant Babasaheb was granted, on personal grounds, the privilege of private entry at H.E.'s Levees, as also on State ceremonial occasions, was honoured with a seat in the Chiefs' block in the Sardars' Durbar and had a special right to attend all the parties and other Government functions of a ceremonial and official nature. Accordingly, he had the honour to attend the Grand Coronation Durbar of His Imperial

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Majesty the late lamented King-Emperor Edward VII in the year 1903. He had also the good fortune to attend the Grand Levee held by His Imperial Majesty King-Emperor George V at Bombay in 1905, when His Majesty visited India as Prince of Wales, and he was introduced to H.R.H. The Prince of Wales in the Private Entry at Government House, Bombay. In the year 1921 he was present at the Town Hall, when the Legislative Council was inaugurated by H.R.H. The Duke of Connaught, and had likewise the unique honour of attending the "At Home" held at the Royal Connaught Boat Club, Poona, where after the usual presentation he had the high honour of taking tea at the same table with the Duke.

In the month of June 1903 Shrimant Babasaheb was honoured with a Silver Medal at the hands of Lord Northcote, the then Governor of Bombay, and another decoration of the same description was again bestowed upon him in 1912 by Mr. L. C. Swifte, the Political Agent, Bhor State, on behalf of the Government.

Character.

Shrimant Babasaheb being by nature of studious and straightforward habits and having not a whit of affectedness about him, possesses an amount of winning disposition. Being markedly gentle, modest, sympathetic, void of pride, forgiving and God-fearing he inspires respect and love for himself in the minds of those who happen to come in contact with him. Totally free from obstinateness and always open to argument he is duly gifted with a compromising spirit. Devoutly affectionate to his mother, he was equally obedient to his father, without whose consent he was never known to undertake any work of importance. Instinctively moderate in habits and liberal in views, with a wide and deep outlook on life and of world's affairs consequent upon his education, travels, and experience, and last but not least with a mind easily imbibing the good and the permanent elements in the changing spirit of the times, Shrimant Babasaheb has in his character the requisite proportion of the essential elements in the Western and the Eastern cultures happily blended together for a progressive and successful rulership. Another noteworthy fact about him is, that he has been in the admirable habit of writing his diary ever since he was but a boy of 12 years old.

While he was at Poona for education and even during the long period he worked there as Honorary Bench Magistrate, he had occasion, many times, to be associated with the high officials and the leading and liberal-minded statesmen of Poona, all of whom were ever pleased with the nobility and the affability of his mind and heart. The modesty and the gentility of his disposition and behaviour had always won for him the good opinions of the successive Governors of Bombay, the Commissioners, C. D., and the Political Agents of the Bhor State, all of whom bore towards him feelings of full and genuine affection and looked to his interest with

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the keenness of the paternal care. Mr. W. D. Sheppard, the Political Agent, for instance, in a letter addressed by him to Shrimant Babasaheb's father, His late Highness Shrimant Shankarrao Raosaheb, was pleased to observe regarding Shrimant Babasaheb as under :—

" He is held in high esteem by all who have been brought in " contact with him, as an honourable and unassuming young nobleman of " the highest character, actuated by a strong desire to get for himself, by " such steady habit, such experience as is open to him." This extract speaks clearly and voluminously of the goodness of Shrimant Babasaheb's nature.

Vichitragad Taluka Administration.

Well-equipped and duly prepared by knowledge of law and its procedure, tolerably furnished with a liberal education, sufficiently practised in legal work and considerably enlightened by travel, as Shrimant Babasaheb then was, his father His late Highness rightly thought it proper, as desired by Shrimant Babasaheb, to entrust to him the management of the Vichitragad taluka of the State, for making him closely and personally acquainted with the details of administration and conferred upon him the powers of Assistant Collector, Sub-Divisional Magistrate and Assistant Judge in the year 1913. From thence till his accession he looked to the affairs of that taluka with great ability, energy, interest and zeal. To make himself conversant with the wishes and the wants of the people, he toured to see all the villages in the taluka under his charge and got a thorough insight into the details of revenue matters. He had taken care every year to submit the Administration Report of his taluka to his father as well as to the Government through the Political Agents, who were pleased to pass encouraging resolutions upon his progressive administrative work. Of the many such appreciative yearly remarks, that upon the Administration Report of 1921-22 as a specimen is quoted below, which will speak for itself as regards his efficient and effective management :—

> " The Administration Report of the Vichitragad taluka is as usual submitted to Government herewith. It shows that Shrimant Raghunathrao in his capacity as Assistant Collector and Assistant Judge is acquiring useful experience and making the most of his rather restricted opportunities."

In the year 1916 the Hon'ble Mr. W. D. Sheppard, Member of the Executive Council, in his speech before proceeding to England, observed with reference to Shrimant Babasaheb as follows:—

> " You were young when you were first introduced to me and although at that time you were in a poor state of health, you were very studious and I have now very great pleasure to find that you have fulfilled the expectations that I had formed of you that time and you have justified what I had then thought of you."

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In the year 1918 Shrimant Babasaheb was appointed Assistant Recruiting Officer for the whole State and his vigorous and successful measures in obtaining recruits were highly appreciated by the Government of Bombay.

Social Activities.

Shrimant Babasaheb from the time he was in the Deccan College, having been endowed by nature with a considerable degree of generous nature and public spirit, always interested himself in social works. He had taken a leading and active part in the various and many public and charitable institutions in Poona, the most important among them to mention being the Ranade Economic Institute, the Bhandarkar Oriental Research Institute, the Deccan Agricultural Society, the King Edward Memorial Hospital, Poona, Indian Women's University, etc. He was able to make contributions and donations towards the above and also similar other works of public utility and institutions situated at Poona and elsewhere, at various times till his accession, amounting in all to a little over Rs. 10,000, out of his private allowance—a fact which sufficiently testifies not only to the ample philanthropic spirit he possesses but also is a clear indication of and reflects great credit upon the wise and judicious way in which he managed to spend his private money even in those early days of his life, when generally and naturally a man of his position is prone to undergo a reckless expenditure on purely personal matters. The town of Bhor had long felt the urgent want of a Recreation Club and a Library. Shrimant Babasaheb's attention was then directed to the same. He removed the former want in 1915 by founding the Tennis Club attached to the Shri Rama Krida Bhuvan and the latter in 1918 by starting a Library with a Reading Room joined to it, called after his late lamented first wife, as "The Late Shrimant Soubhagyavati Gangutaisaheb Pant Sachiv Vachanalaya." While opening this Library in 1918 he, in his speech, said "the money of the people must be spent for the benefit of the people" and in reply to the address presented to him by the Rayats of the Sudhagad taluka at Pali when he visited that taluka in the same year, he had occasion to make a memorable speech in which are clearly reflected his progressive views upon administration. An extract from the remarkable words uttered by him at Pali in his speech in reference to the Montagu-Chemsford Reform Scheme runs as follows :—

> "All these changes are sure to have a healthy effect upon the administration of the States as they would ameliorate the condition of the State Rayats, and it now follows, as a necessary consequence, that the Princes will have to take a page from the book of the British Government in matters of political reforms as they have done in those of law and education and so forth, and it is a pleasure that

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some Princes have followed in the footsteps of the Paramount Power and a few of them have gone ahead also. As the Native Chiefs and Princes have claimed a rightful share in the deliberations of the Indian Councils and that demand is considered legitimate by the Secretary of State, we are sure to come in daily contact with the elected representatives of the people in British India whose dominant presence in the Councils will largely prevail upon the Princes to bring their administration on progressive lines, which means a substantial share to the people in the administration of the States. Therefore we should be glad at the success of Great Britain in the recent European War."

It was while administering the Vichitragad taluka committed to his charge that the principle of the necessity of adapting the administration to the changing phases and the forward moves of the times dawned upon him.

PART II.

Accession to the Gadi, A.D. 1922.

When His late Highness died at Poona on the 17th of July 1922, Shrimant Babasaheb, who was present there at that time, arranged that very night to carry the dead body of his father to Bhor. On the following day at 10 a.m. a Durbar was held at Bhor in the Shri Rama Mandap in the Palace wherein he issued a formal Proclamation announcing his accession to the Gadi and the assumption of ruling powers. The Proclamation declared Shrimant Babasaheb's intention to follow in the footsteps of his forefathers in making it a guiding principle of his policy to secure peace, progress and happiness for his subjects. The dead body of the departed Ruler was then cremated with all the funeral obsequies, rituals and ceremony befitting his high princely position and dignity. Copies of the Proclamation were posted to all the taluka towns of the State and intimation of the said accession was given to the Political Agent at Poona.

In connection with this accession one thing deserves special mention from a political point of view. A time there was when no heir, not even the natural son of a Chief or Prince, could succeed to the Gadi after the former ruler's death without the prior express and formal consent in writing of the sovereign British Government to that effect. But, after the establishment of the Chamber of Princes a resolution was passed in the Chamber, with the approval of the Paramount Power, conferring upon the son or the undisputed heir of a Chief or Prince ruling over a State with a dynastic salute of eleven or more guns the privilege to succeed to the Gadi automatically after the demise

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of the former ruler. Succession in this case is not conditioned upon Government's prior sanction. It is held sufficient for the heir to announce his succession and report through the proper channel to the Government the fact of his having taken up the reins of the State Government. The Bhor State does not enjoy the honour of a permanent salute of 11 guns. The salute of 11 guns was a personal distinction of His late Highness. The facts being so, immediately after his father's death Shrimant Babasaheb could not have announced his accession in strict conformity with the wording and spirit of the resolution and the political practice as it then stood; it would have necessitated his waiting for the prior formal written order or permission of the British Government to do so. But the Government were fully aware and convinced of the ability of Shrimant Babasaheb and had confidence in his competency as a ruler, who was already more than sufficiently grown up in age and had been managing the affairs of an important taluka of his State quite efficiently and to the complete satisfaction of the Government and the people themselves for more than a decade. On this account and as an act of grace and special personal favour Government did away with the usual necessity of their previous formal sanction and Shrimant Pant Saheb was allowed to announce his accession and to assume full powers over his State immediately after his father's death, and soon thereafter within less than a month Government sent their formal Kharita recognizing his succession.

Mr. W. F. Hudson, Political Agent, in connection with the same addressed the following letter to Shrimant Babasaheb under date 17th August 1922 :—

"My Friend,

"I am directed by Government to inform you that H.E. the Governor has been pleased to recognize you as the Chief of Bhor State in succession to His late Highness Shankarrao Chimnaji Pandit Pant Sachiv."

The perplexing nature of administrative affairs, the perturbed condition of the subjects' minds and the tense excitement prevailing everywhere so far as the State was concerned at the time of Shrimant Babasaheb's coming to the Gadi have already been briefly and sufficiently described at the close of the last chapter. When Providence called upon him to take his place at the steering-wheel of administration, the admittedly difficult, delicate and stupendous task that awaited him was to pacify the public mind, to create order out of chaos and to maintain the prestige of the State which had then run down to the lowest ebb. The problems that confronted him were many and varied; the seriousness of the situation itself would have quite bewildered a

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novice or a weak-minded person, bringing him at his wit's end to know what to do and how to proceed further. But Shrimant Babasaheb, having a full and clear perspective of the wishes and wants of his people and having already determined for himself the nature of his administrative principle and method, was not, even under those very trying circumstances, confounded in the least. He kept a cool head and calm mind.

He fixed the 18th of August as the ceremonial day of his accession and held on that day a grand and imposing Durbar in the Shri Rama Mandap of the Palace. Mr. W. F. Hudson, the Political Agent, graced it by his attendance with a Kharita from the Bombay Government. Many notable guests from Poona, Bombay, Satara and elsewhere had come to greet Shrimant Babasaheb on the joyous and memorable occasion. The Political Agent first commenced the Durbar programme by reading out the Kharita dated 16th August 1922 sent by the Bombay Government, which runs as follows :—

" My Friend,

" H. E. the Governor desires me to express to you the great pleasure in announcing that he has on behalf of H.I.M. The King-Emperor of India been pleased to recognize your succession to the Gadi of the Bhor State, with the powers appertaining to it, and to offer you His Excellency's hearty congratulations.

"2. His Excellency is confident that you realize that the powers entrusted to you carry with them not only great privileges but great responsibilities. In the discharge of those responsibilities you will be greatly strengthened by the long experience of practical administration which, thanks to the fatherly care of H. H. the late Chief, you have been able to enjoy. Occasion will, however, doubtless arise in which you will feel the need of counsel and assistance, and His Excellency desires me to assure you that on all such occasions the Political Agent, Poona, will be ready to give you his advice.

" 3. His Excellency also wishes me to assure you that he will watch your career with deep interest, and he trusts that you will long be spared to administer your State for the benefit of those entrusted to your care and with credit and distinction to yourself.

" Yours sincerely,
" (*Sd.*) A. F. Kindersley,
" *Political Secretary.*"

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When the reading of the Kharita was over the Political Agent addressed the audience, and in reference to Shrimant Babasaheb said as follows :—

"At such a moment, when a new pilot takes charge of the ship of State it is inevitable that the crew and the passengers and those who watch from the shore or from other vessels should wonder how he will shape her course. But in this case I think that none need fear, for the new pilot is no novice in administration.

"In his youth he received a first-class education at the hands of some of the eminent Professors of the day. Entering one of the most famous schools of the Presidency, the old Poona High School, and winning golden opinions there, he passed on to a no less famous college, the Deccan College, where he studied for three years in the Arts course and also in Law. Thus equipped he entered public life at an early age, and in 1906 took his seat as an Honorary Magistrate on the Poona Bench. And now for nearly ten years he has administered an important part of his State, to the complete satisfaction of the late Chief, the Political Agent, and the people committed to his charge. Consequently he comes to his heritage with a training and a ripe experience of affairs that few new rulers enjoy, and we, who watch the new pilot with a friendly interest, may therefore feel confident that he will steer a straight and steady course. No less confident do I feel that he will maintain and strengthen the ties of friendship that bind the Bhor State to the British Raj ; and I can assure him that the Government of Bombay and the Political Agent will always welcome the opportunity of cementing that traditional friendship, and of helping him in any way that lies in their power."

The period when this new pilot was called upon by Providence to take charge of the ship of State was very critical throughout the whole of India. The Great War had just terminated and the aspirations of the people for democratic institutions, greater political rights and for all conveniences and comforts were fast changing from aspirations to demands.

The circumstances in the Bhor State were particularly most adverse at the time of the accession of Shrimant Babasaheb as there were many knotty problems awaiting not only solution but the most tactful handling—problems relating to agriculture and forest disputes between the people and the Darbar as well as the great question of obtaining adequate compensation by the State to itself from the British Government by way of an exchange of territory for loss of its lands and jurisdiction, by the construction of the great irrigation work of the Lloyd Dam

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at Bhatgar, as well as to the people in the Velvand valley whose lands were submerged thereby. Referring to this anxious period the Political Agent remarked that no ruler or administrator had an easy task before him in the next few years, and that the Pant Sachiv of Bhor particularly would have many difficult problems to confront with and he then said that he had no doubt that Shrimant Raghunathrao would face those problems with wisdom and courage and finally solve them in such a way as to bring credit to himself and happiness to his people, as the newly acclaimed ruler was no novice in administration.

After the Political Agent had finished his speech, Shrimant Babasaheb gave a suitable reply in which, as he knew beforehand the aspirations and grievances of his subjects, he without waiting for any formal demand from them to himself at once removed some of their hardships and publicly assured them of his real and firm intention as regards their other wishes and wants to give them a considerate hearing. In proof of his resolve to treat all classes and creeds equally, he abolished the four kinds of petty and vexatious taxes that especially fell on the lower and poor classes and involved an invidious distinction of castes, although they were in vogue for about 150 years, forgoing noble-mindedly thereby an annual income of over Rs. 12,000. He also remitted the license-fee imposed on dealers in snuff, red-led and betel-nut leaves as it appeared to be like monopoly taxes and affected the interests of small traders. Primary Education up to the fourth standard throughout the State was made free. In commemoration of this auspicious occasion remission of land revenue was granted by way of gift to the Rayats amounting in all to Rs. 35,000, a bonus of one month's pay was given to all State servants and a Vedic School was established at Bhor. All these concessions and boons unexpectedly conferred upon the people at the outset of the new regime made them quite wonder-struck, pleased and pacified.

The Chief Saheb knew that his subjects aspired to participate in the administrative machinery of the State and so threw out the following very opportune and appropriate hint to them: " I take this opportunity of offering a friendly suggestion to my Rayats, that they should appreciate my difficulties and keep up a peaceful atmosphere when I endeavour to correctly understand their views and allow me sufficient time to formulate and execute the outline of my general policy." This hint, embodied as it was in a public and memorable speech and backed by active and concrete sympathetic acts, had the desired effect. His solemn utterances and the broad-minded spirit that pervaded his soothing promises and beneficent gifts amply showed that he rose quite up to his dignified responsibility and secured by a single stroke of wise act at once the respect and love of his subjects.

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On the day following the accession ceremony Durbar, i.e., on the 19th of August 1922, similar Rayats' Durbar was held wherein he received congratulatory addresses couched in terms of affection and loyalty to the person of the Ruler as well as to the time-honoured Gadi of the Sachivs, presented to him on behalf of the people of the five talukas of the State, the various well-known public institutions both in the State and outside, notable among them being the Town Municipality of Bhor, Shri Rama Krida Bhuvan *alias* Tennis Club and the Shri Soubhagyavati Gangutaisaheb Pant Sachiv Vachanalaya, Bhor, Ramdas Aikya-Vardhak Club, Shirwal, Pali-Nagothana Road Committee, and the Samaja-seva-Sangh, Pali, P. Y. C. Hindu Gymkhana and the Shikshana Prasarak Mandal, Poona, King Edward Memorial Hospital, Poona, Camp Education Society, Poona, Arogya Mandal, Poona, and the Shri Venkateshwar Press, Bombay—a fact which in itself testifies to the live and affectionate relations existing between him and the above many associations working in diverse ways for the well-being of humanity as also to the many-sided activities of the Chief Saheb. In the Durbar he gave a consolidated reply to all the valedictory addresses presented to him in which he solemnly assured his subjects as follows :—

" It is my earnest wish to ascertain and discuss the grievances of the people and concentrate my efforts in redressing them as soon as possible.

" I intend to substantially abide by the high general principle of State administration, viz., the money of the people must be spent for the benefit of the people according to the wishes of their representatives.

" I wish to introduce budget system and to promote the general happiness of the State by gradually associating the leaders and the representatives of the people with the administrative machinery according as the capacity of the people will be manifested, without at the same time any detriment to the efficiency and organization of the administration.

" The administrative machinery of our State has been worked on individual responsibility in a fixed groove and kept strictly wooden till now and so the capacity of adapting ourselves to the rapidly advancing times has not been generated both in our people as well as in our officers and servants.

" When I get such a respite I mean to utilize it in acquiring a thorough knowledge of all the details of the present administrative machinery and then to try to remove the defects in it, which will come to my notice.

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"I assure you that it is my intention to try to accomplish all that I have said so far without losing time and construct a firm foundation in order to enable future generations to erect a beautiful structure thereon in due course of time."

The succeeding short account will speak for itself as to how far and what Shrimant Babasaheb has done for fulfilling the assurances given by him to his subjects and also as to the nature and extent of his success in improving his administration by introducing many requisite reforms in it.

Governor's Visit to Bhor and The Reconstitution of the Bhor Municipality.

Prior to 1922 there was something like a Municipal body at Bhor; but it existed and was managed as a branch of the State Department. Shrimant Babasaheb, with the intention of initiating his people into administrative machinery and with a view to associate them with the principles of responsible government, applied the Bombay District Municipal Act to his State, and in commemoration of the first Governor's visit in his regime constituted, in October 1922, a Municipal body of 16 members of whom 9 were officials and 7 non-officials, all being nominated, with the requisite powers under the Municipal Act entrusted to them. When H.E. Sir George Lloyd visited Bhor on 24th October 1922, a grand Durbar was held in his honour and the newly constituted Municipality of Bhor presented him with a welcome address. An extract from the reply of the Governor to this address is already given in the Preface.

The introduction of the Municipal Act and the reconstitution or reformation of a new Municipal body thereunder, were the two things which marked the beginning of his progressive policy.

Difficult Problems Solved.

As we have said before, when Shrimant Babasaheb ascended the Gadi he had before him several knotty and thorny questions to face. The cultivators of the Velvand valley had some grievances with regard to the collection of face stones from their lands for the Bhatghar works as it interfered considerably with the cultivation of their lands and caused damage to crops. No compensation was given to them for the same. The matter was under discussion for a long time. Shrimant Babasaheb, convinced of the legitimacy and reasonableness of the people's complaints, took the lead in trying to remove their grievances. To investigate and settle the dispute a tripartite Panch Committee of three persons—one representing the Bhor State, one on behalf of the Bhatghar authorities and one speaking for the Rayats—was appointed

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with the approval of the Government. As a result of their laborious and careful investigation, the Committee fixed Rs. 12,000 as compensation for stones and for all past and future damage to crops and unanimously recommended the same to the British Government, who on their part accepted the recommendations and the work of the Bhatghar Dam then proceeded without any hitch till its completion.

First Jamabandi Tour.

Three months after his accession, Shrimant Babasaheb made a tour for Jamabandi (settlement of revenue) and inspection in all the five talukas of the State in December 1922 and January 1923 and personally acquainted himself with the grievances and the general condition of the subjects. At each of the five Taluka towns, the Rayats of the respective talukas took the opportunity of tendering to the Chief Saheb their cordial and warm reception by again presenting to him welcome addresses expressive of their loyal attachment to his person and his house and of their deep sense of gratitude for the gifts conferred by him upon them at the time of his accession. The Chief Saheb in his reply-speech at Pali explained to them his difficulties and especially removed the widespread misconception, strongly formed even in higher, thoughtful and reasonable circles, that the State possessed a very large balance, without any real and substantial foundation for the same. By way of substantiating his remarks by a common-place instance he said that in ordinary life itself it was a matter of general knowledge that the man who never borrowed or purchased the necessaries of life on credit passes off as one of affluent circumstances, although the real state of things with him is not of so easy-going a nature or is even quite the reverse of that. Very similar was the state of the Bhor State under its past ruler. His late Highness's plain living, his regular payment of monthly salaries to his servants, his strict economy enabling him to keep the State above debt-incurring, even in times of famines, and lastly his large investments in War Loans were the causes of the erroneous idea being current so long and wide. The above misconception naturally led people to imagine that the Darbar was capable of immediately undertaking large and varied schemes of public utility. However, the timely explanation offered on this point served to make the people realize the true financial position of the State.

During the tour, the Chief Saheb gave free access and liberty to all to lay before him their hardships and grievances with an unreserved mind, and naturally personal discussions with them as well as with the leading men served to give him first-hand knowledge of their conditions, miseries and wishes. The Chief Saheb has made it a rule to make such tours at least once as far as possible every year to study the conditions of his people and to collect direct information regarding their disabilities and wants.

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Overhauling of all State Departments and Introduction of New Rules regarding Leave, Pension, Gratuity and Increment in Salary.

From June 1923 a revision has been made of the pay of all the State servants—the increment made in the salaries entailing an additional annual expenditure of Rs. 32,000 (thirty-two thousand) on that account. Till then there was no statutory provision for pension or gratuity in the State. With a view to honest and efficient work from State servants and to ensure them against all anxieties of maintenance during old age, when they would retire from service, Shrimant Babasaheb sanctioned and introduced rules regarding pension and gratuity. So also rules regarding leave and travelling allowance were adequately revised. In this way having made rules providing for security of service, he began the work of reforming all the departments. Old servants who had completed full term of service were duly pensioned. Those who had not completed their full period of service but were below the mark were permitted to retire with adequate gratuity, while the services of those few who were found quite unfit or incompetent were dispensed with. This unpleasant work of replacement was not accomplished all of a sudden. It was a gradual affair, thus causing no disaffection among them. The overhauling and improving the personnel of all departments was followed with a view to substitute educated and competent men in place of old ones. To make the State departments approach those in British territory in efficiency, at the head of departments are appointed, capable and experienced retired officers from the British services. Every attempt is being made to make the work of all departments faultless. The Police Department, which is mainly responsible for peace and order in the country and for the safety of life and property of the people, has been wholly reorganized—a new scheme being introduced to train the Police Force in discipline and drill under the direct control and supervision of an experienced officer specially appointed for the purpose and a Police Headquarter Station has been established at Bhor.

Grievances of the People and Shrimant Babasaheb's Policy of Conciliation.

The first conciliatory measure adopted by Shrimant Babasaheb soon after his accession was to annul the order prohibiting public meetings and speeches in the State—a wise step quite in accordance with his enlightened views and the general spirit of the times. "Policy of conciliation" being his motto, he approached the question in the same spirit for remedying the other grievances and inconveniences of the subjects of Bhor State. They had long-standing complaints and disputes about the Hirda (myrabolan) question in the four up-Ghat talukas and

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Laxmi Vilas Bungalow at Poona.

(This fine Bungalow of the Chief of Bhor is situated on the Mangaldas Road in the Camp, Poona. It cost Rs. 2,00,000.)

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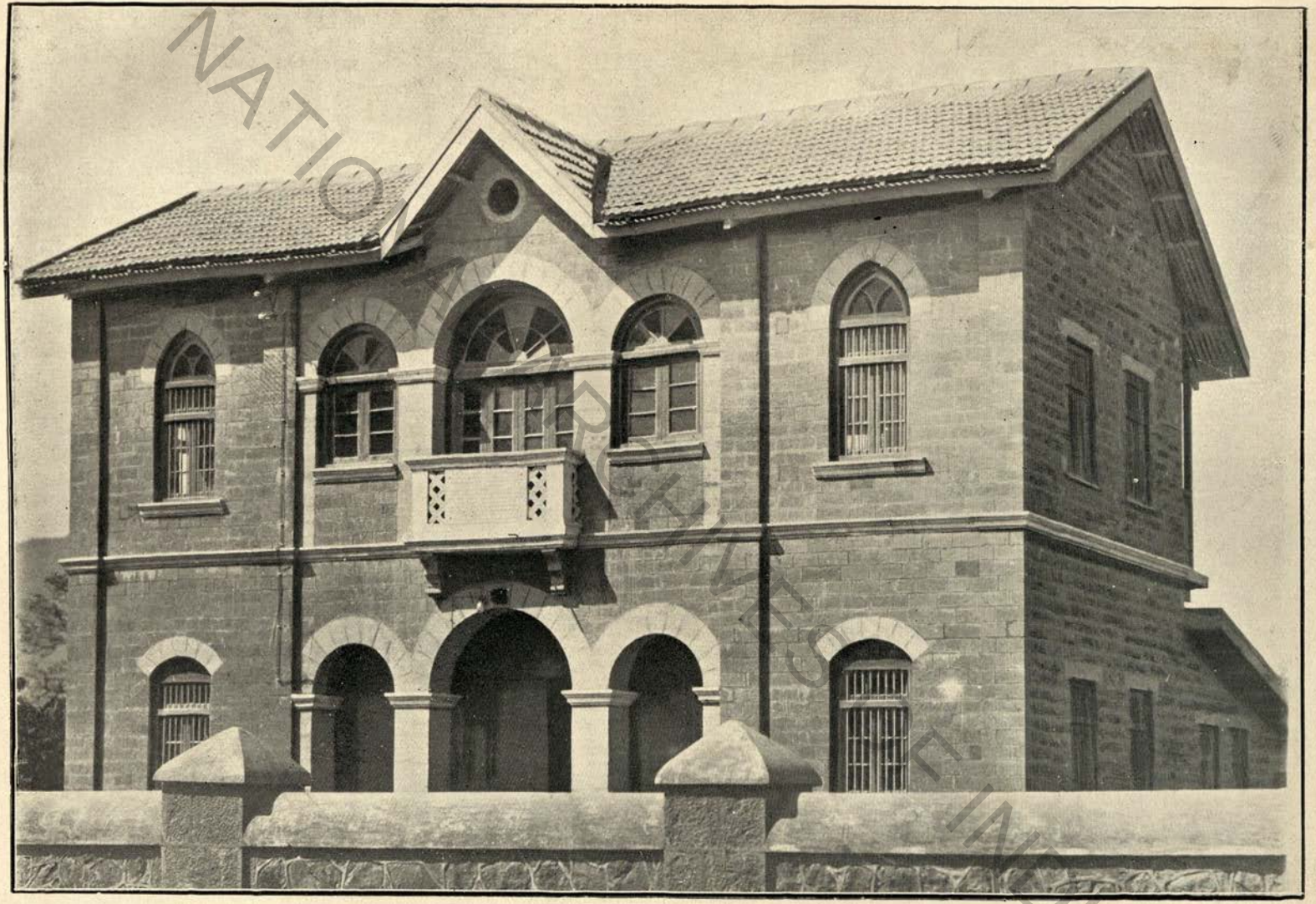

S. S. Gangutaisaheb Pant Sachiv Library, Bhor.

(This two-storeyed building of modern pattern was built for the use of the public by the present Ruler to commemorate the memory of his late first wife in 1928. The building stands on the main road of the town and cost Rs. 25,000.)

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also about the reserved trees standing on occupied lands in the one down-Ghat taluka. It being the avowed and openly declared policy of Shrimant Babasaheb to solve all questions earnestly and honestly by conciliatory and compromising ways, taking the people into confidence instead of trying to meet them by repressive measures, in appreciation of the reasonable tone of his subjects, he began the new method of appointing mixed Committees of official and non-official members to go into the details of and solve such vexed questions ; and, accordingly, within two years of his accession he appointed two such Committees to inquire into and report on the above problems with their recommendations and suggestions for a solution of the same. The question of trees on the occupied lands in Sudhagad taluka of the State has been duly solved, much to the satisfaction of the Rayats, by conceding to them the entire right on 10 kinds of ordinarily useful trees and partial right on the remaining 5 kinds of valuable trees retained as reserved ; thus he removed their long-felt disabilities and real hardships. The disputed and old question about the ownership of Hirda fruits on occupied lands is awaiting a like satisfactory and happy solution or settlement, upon receiving the report and recommendations of the mixed Committee appointed for the same, consisting of an equal number of members appointed by the people and the State with the Sir-Panch approved of by both. The people in the 12 villages in the Rajgad Taluka near the foot of the Rajgad fort had a grievance of a very long standing about the reserved forest. Shrimant Babasaheb, during one of his Jamabandi tours, personally visited these villages, and being convinced of the reasonableness of their complaints ordered, with a generous mind, to disforest some of the lands from the reserved forest and give them to the people to remove the disabilities under which they were labouring.

Educational Improvements.

Ever since his accession, to eradicate illiteracy and ignorance among the masses Shrimant Babasaheb has done much and is doing his utmost to advance the cause of education in his State. That Primary Education has been made free throughout the State is already narrated before. In the State there are 56 villages having a population of 500 (five hundred) souls or above. All these villages have been given schools of a primary or secondary nature according to the needs of the people there. There is a High School and a separate Girls' School at Bhor, the chief town of the State. The expenditure on education has increased nearly by ten thousand rupees during the last eight years since the accession of Shrimant Babasaheb. Rules regarding grants-in-aid to private schools as well as to public libraries and reading-rooms have been introduced, and institutions like the S. S. Gangutaisaheb Pant Sachiv Vachnalaya at Bhor, the Sarvajanik Vachnalaya at Pali, etc., are taking ample advantage of the same. To afford facilities for higher educa-

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tion to poor and deserving students of the State Shrimant Babasaheb has given a donation of Rs. 10,000 to the Willingdon College of the Deccan Education Society, in appreciation of which the Society have agreed to allow four students of the State to study as free students in the above or in the Fergusson College. The liberal-minded Ruler has also set apart a sum of Rs. 20,000 from his ancestral charitable fund, the interest on which is being utilized in giving scholarships to promising but poorly circumstanced students of the State irrespective of any consideration of caste or creed, to enable them to prosecute higher studies. In full and deep appreciation of the importance and efficiency of the Scout movement in the building up of the physical and moral stamina of the younger generation, the Chief Saheb has introduced the same in the schools at Bhor. The Chief Saheb is himself the President of the Poona City Boy Scouts' Association. And as a member of the Provincial Board he takes a keen interest in the spread of the Scout movement in the Bombay Presidency, and has contributed a large donation of Rs. 7,500 for erecting the Scout Headquarters in Poona City which has been named after him as " Raghunathrao Balvir Mandir " by the Poona City Boy Scouts' Association, in appreciation of his generous donation of half the cost of the building. In all the primary schools of the State provision is made to impart moral instruction and physical training as well.

Medical Relief.

Formerly there was only one dispensary at Bhor in the whole State. There was no provision made by the State for medical help of any kind in any other part of the State. To remove this much-felt want, Shrimant Babasaheb has opened three more dispensaries, viz., at Shirwal, Vele and Pali, the chief towns of the three talukas, while in the Pavan Mawal taluka provision has been made for free distribution of specific medicines in times of epidemics. All the dispensaries are of a charitable nature. Expenditure on this department has also been increased by 50 per cent. during the last 8 years of his regime. In another way Shrimant Chief Saheb, with a view to make medical relief cheap and to bring it within easy reach of the rural population and by way of encouraging the indigenous method of medical treatment, has given Rs. 1,000 to the Ayurvedic Vidyalaya at Satara on condition that one student from the State should be allowed free to receive instruction in the Ayurvedic medical course of the school.

Local Self-Government Institutions.

The account of the reconstituted Bhor town Municipality has already been given before. Two or three years thereafter, at Shirwal was established the Notified Area Committee and Pali town was placed under the Sanitary Board as regards hygiene and sanitation of the

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respective towns. The above three local self-government institutions are adequately helped by grants from the State, in carrying out their work of improving the roads, lighting and sanitation, etc., under their jurisdiction. Satisfied with the work of the Bhor Municipality and to commemorate the visit of H.E. Sir Frederick Sykes, Shrimant Babasaheb was pleased to extend to it the right of election in 1929. The constitution of the said Municipality at present consists of 16 members of whom 8 are elected by the ratepayers of Bhor. All the members are exerting their utmost to work for the health and happiness of the townsmen in the real and full spirit of co-operation to the delight of the Ruler.

Works of Public Utility.

His late Highness had constructed roads throughout the whole of the State. He had also built public buildings like school-houses, Dharamshalas, etc. But, as no provision was then made for their proper upkeep by allotting every year adequate sums for annual repairs, the roads and the buildings had all greatly suffered owing to want of repair. This remark holds good in the case of all the other departments also. Shrimant Babasaheb had therefore first of all to devote a large portion of the revenue towards bringing the roads and the buildings to their proper and useful condition, and also to save them from crumbling away by disrepair he had to make the necessary provision for their recurring expenses to be incurred hereafter every year. The expenditure on the Public Works Department has on that account considerably increased. To meet the growing needs of the Pali Anglo-Vernacular School, an additional pretty building of the most modern fashion has been constructed at a cost of more than seven thousand rupees. The reconstruction of the Pehedli bridge in Sudhagad taluka has cost the State the same amount and a big sum of about twenty thousand rupees had to be spent on repairing the section of the Mahad-Pandharpur road in the Ghats under State jurisdiction. The question of constructing a bridge over the Neera river quite near to the town of Bhor has been seriously taken in hand and a scheme of building a separate and spacious High School in the near future is under contemplation. Likewise the water-works new project and similar other works calculated to facilitate the convenience and comfort of the public are all to be taken in hand step by step as and when finances would allow of their being taken up.

Dynastic Salute of Nine Guns.

In the month of November 1927 the Imperial Government conferred upon Shrimant Babasaheb the high and distinctive honour of a permanent salute of nine guns, which has considerably raised the dignity and prestige of the Bhor State. This epoch-making event was received with widespread rejoicings throughout the State. Addresses

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were heaped upon Shrimant Babasaheb congratulating him upon the unprecedented honour won by him for himself as well as for the State within the short period of 6 years since his accession. His late Highness Shrimant Shankarrao Raosaheb had the high mark of honour of a salute of 11 guns bestowed upon him; but, as it was only personal, the status of the State was not raised thereby because it was only the dynastic salute of guns that has been made the measure or the recognized test of the status of a State for eligibility to permanent membership of the Chamber of Princes. Properly speaking, the high position of Bhor State at the time of the Mahratta confederacy, the Pant Sachiv occupying the place next to the Peshwa in rank in the Eight-Ministers' Cabinet, the loyal services and ready help rendered by the Bhor State to the British Government on various occasions and the orderly and efficient administration of the State with practically full internal powers and rights entitled the State to be invested with the honour of a dynastic salute of 11 guns at the hands of the Imperial Government to enable it to maintain its former historic position of importance and dignity. However, the present honour of a salute of 9 guns is not at all less important, it being hereditary. The permanent salute procured has consequently given the State a side-right of styling its Karbhari as "Dewan."

The Chamber of Princes

was brought into existence in 1921. The Ruler of Bhor State that time having had no privilege of a permanent salute, got no permanent seat on the Chamber in his own right. However, after his accession, Shrimant Babasaheb has been elected by the Chiefs of the central group of States in the Bombay Presidency to represent them on the said Chamber and he has been doing good work there for the last 6 years. He attends the sessions of the Chamber every year and a glance at the proceedings of the Chamber every year is sufficient to show how carefully and enthusiastically he is carrying on his work there in the interest not only of those whom he represents but of all the other small States numbering 130. Had the State been granted the honour of a permanent salute of at least 9 guns before, he would have been in the Chamber as a permanent member. That he has been thrice elected and returned on the Chamber by his brother Chiefs of the central group by their unanimous vote to represent them there is in itself evident proof of his popularity and also of the high regard for him and confidence reposed by them in his ability and power to champion their cause in the Chamber. He has made 18 speeches in the Chamber, of which 5 were on important subjects like customs, irrigation, good government, etc., and himself moved two resolutions and one amendment during the last six sessions. The successive election of Shrimant Babasaheb and his good work there is believed by all to be but a prelude to still higher honours lying

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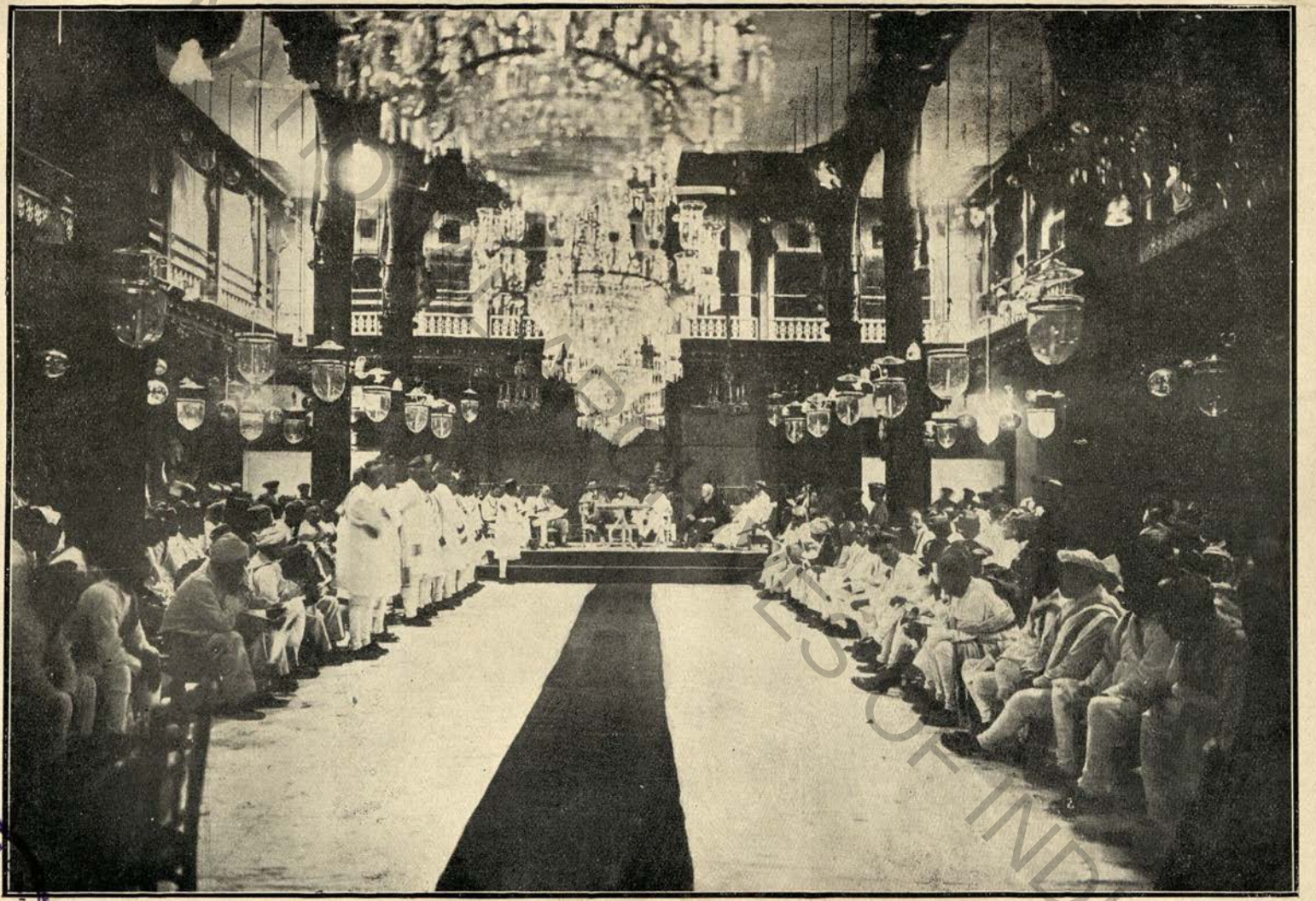

Durbar Hall in the Palace, Bhor.

(This is a very spacious and beautiful hall in the Palace where Durbars are held.)

MAHARASHTRA STATE BOARD OF TEXTBOOKS OF INDIA

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in store for him in future. Shrimant Babasaheb has made a representation to the Government of India through the Bombay Government for a permanent seat in the Chamber of Princes, as the State now enjoys a dynastic salute of 9 guns and full civil and criminal powers.

H.E. Sir Leslie Wilson's Visit to Bhor.

Mention has already been made before of H.E. Sir George Lloyd's visit to Bhor in the year of Shrimant Babasaheb's accession. Thereafter, in 1924, H.E. Sir Leslie Wilson, the Governor of Bombay, paid his first visit to Bhor. He was heartily received by Shrimant Babasaheb with all the pomp and ceremony due to his exalted position and dignity. As usual he was presented with a welcome address in a gold-gilt silver casket of excellent carving by the Municipality of Bhor. In the year 1928 the Governor again was pleased to visit Bhor specially to offer his congratulations to the Chief Saheb and to the State on the high honour won by them at the hands of His Majesty's Government, of a permanent salute of 9 guns. The occasion, joyous on the above account and more so by His Excellency's second visit, was happily utilized by Shrimant Chief Saheb in getting opened, by His Excellency, the fine building of Shrimant Soubhagyavati Gangutaisaheb Pant Sachiv Vachanalaya, which he had constructed at a cost of Rs. 20,000; in his opening speech the Governor eulogised the efforts of Shrimant Babasaheb for the spread of knowledge and emphasized the importance and utility of libraries and reading-rooms. (An extract from His Excellency's speech is given in the Preface.)

After the opening ceremony was over, His Excellency repaired to the Palace, where a grand Durbar was held in his honour, wherein he performed another pleasant function of opening the electrification of the Palace and the town. He was then presented with an address in a beautiful silver casket of fine workmanship by the Bhor Municipality. (An extract from the reply given by His Excellency to the Municipal address is already given in the Preface.)

H.E. Sir Frederick Sykes' Visit to Bhor.

H.E. Sir Frederick Sykes honoured the Bhor State by paying a visit to its capital town in 1929. He was received as usual with all the warm cordiality and lavish display of State hospitality. In his reply to the Municipal address presented to him, he was pleased to observe as follows :

> "As I remarked just now, we had already heard much of the consistent efforts of your ruler, Shrimant Pant Saheb, to place the administration of his State on model lines, and of the many ways in which his laudable ambitions have been realized during the six years of his rule."

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His Excellency referred in his speech to the help of various kinds rendered by the State to the British Government in a spirit of real and full traditional co-operation.

Donations and Charities.

Shrimant Babasaheb even while he was Yuvaraj and thereafter since his accession has been giving donations and paying subscriptions to the various institutions of universal utility, situated both in his State and outside, fully recognizing that such beneficent institutions have a legitimate moral claim upon his purse, the money being utilized on works advancing the all-round happiness and progress of mankind. The following is the list of the important institutions with the sums contributed by him for their benefit :—

	Rs.
The Willingdon College, Sangli	10,000
The Mahabharat Publishing Co., Poona	7,000
The Red Cross Society	15,000
The Balvir Mandir, Poona (named after the Chief Saheb)	7,500
The Bharat Itihas Sanshodhak Mandal	3,000
The Hindu Gymkhana, Mahableshwar	2,000
The Fergusson College, Poona	1,500
Poona Agricultural Show..	1,500
Indian Women's University, Poona	1,000
King Edward Memorial Hospital, Poona	2,000
Library Building, Bhor	20,000

Many other similar public institutions have also been benefited by Shrimant Babasaheb's donations of sums below rupees one thousand. He has also, out of generosity and love for his subjects, advanced a big loan of Rs. 25,000 without interest to the Pali-Nagothana Road Committee of Pali, in order to enable it to lend the sum to the District Local Board, Kolaba, with a view to complete the half-finished Pali-Nagothana road, about which his people in Sudhagad taluka were very keen and the completion of which, but for his opportune and princely aid, would have, it was with good cause feared, been indefinitely delayed or even given up altogether. The Committee has liquidated the sum by fixed equal instalments rightly within the stipulated period of five years.

Tea Party in Honour of H.E. the Viceroy.

H.E. the Viceroy visited the Bhatghar Dam in company with H.E. Sir Leslie Wilson, the Governor of Bombay, on the 1st of August 1926. The Dam is situated in Bhor State's territory at a distance of about 2 miles from Bhor. Shrimant Babasaheb availed himself of

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Lloyd Dam at Bhatgar.

(This Dam is about 2 miles to the north of Bhor and is the biggest in the world.)

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this rare and golden opportunity of tendering his loyal and respectful welcome and humble hospitality to Their Excellencies Lord and Lady Irwin at Bhatghar. In honour of Their Excellencies, a tea party was arranged after which the Viceroy gave the Shrimant Chief Saheb a private interview in his own State's jurisdiction—really a high honour and unique privilege for the State to be the first among the States in the Deccan and the Southern Mahratta country to entertain the supreme representative of the Crown in India within its own domains.

Constitutional Changes.

In order to facilitate the speedy disposal of routine work of the various departments and to derive the help and advantage of joint views and deliberations in deciding important matters, an Executive Council or Cabinet of 5 members, including Shrimant Chief Saheb, was created in 1925. This step was taken as an auspicious beginning to replace the old and moribund system of autocratic rule by democratic system of government to meet modern requirements in accordance with the assurances given by him at the time of his accession. The constitution of the Cabinet is as given below :—

(1) Shrimant Babasaheb (President), (2) the Dewan in general charge of all the departments (Vice-President), (3) Nyayamantri (Judicial Officer) in charge of the Educational, Jail and Medical Departments, (4) Daftardar (Chief Revenue Officer) in charge of the Revenue, the Forest and the P. W. Departments, (5) Private Secretary.

From 1925 Shrimant Babasaheb has been conducting the administration with the aid of this Council.

Shrimant Chief Saheb on seeing the needful capacity of his people and to meet their growing wishes, with a view to broadening the lines of his administration and maintaining the progressive and democratic character of his rule, so as to suit the new ideas and the changing conditions, opened a new page in the history of the Bhor State by establishing a Legislative Council, on the 18th of August 1928, of 21 nominated members with the Dewan as President and an equal number of 10 officials and 10 non-officials, the Council having the right of interpellations, of bringing in Bills and moving resolutions. Care is taken by the Chief Saheb to appoint the very leaders of the people as non-official members, thus giving the people no ground for complaining. The wise statesmanship displayed by him in adopting this courageous step of appointing the people's leaders is highly spoken of by all the prominent people and the vernacular newspapers of Maharashtra. The annual State budget is placed before the Council for discussion.

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Establishment of an Independent High Court.

A further important, desirable and requisite forward step in the same line was taken by Shrimant Babasaheb in the establishment of a separate High Court suitable to the local conditions of the State. This formation of an independent High Court is meant to maintain the confidence of the people in the State's sense of giving even-handed justice to all irrespective of their rank and caste or creed, and it is in consonance with the policy laid down by H.E. the Viceroy, Lord Irwin, and commended by the general public.

New Powers Obtained by the State.

A year after Shrimant Babasaheb's accession, i.e., in the year 1923 the restrictions that were imposed some two years before by special rules upon the criminal powers of the State were finally removed, so that the State now enjoys full and unrestricted civil and criminal powers.

Fixing of the Privy Purse.

Shrimant Babasaheb has fixed his Khasagi expenses, i.e., takes a fixed sum for his ordinary private expenses. It in no way appreciably exceeds the rates recommended by the Chamber of Princes.

Improvements in the Religious Institutions and in the Khasagi Departments.

His late Highness had made independent arrangement for the expenses of the Shree Rama Sansthan ; still, owing to the ever-increasing nature of the prevailing high prices of commodities and labour, when the income allotted to the same was found insufficient to meet the annual expenses of that institution, Shrimant Babasaheb sanctioned a permanent yearly grant of an additional two thousand rupees. The drawbacks and the mismanaged items in the celebrated Shri Rama Navami festival have been removed, and a systematic and well-ordered turn has been given to the whole programme of that grand festival.

Minor Departments

like Paga (cavalry) and the Shibandi (infantry) have been overhauled, the old and the unfit servants have been done away with and in their stead new recruits substituted and a wholesale increment in their salaries has been made. Similar reforms have also been introduced in the other sub-divisions of the Khasagi Department to ensure honest, efficient and alert services throughout.

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Settlement of the Vexed Question of the Bhatghar Compensation.

It will be remembered that the big irrigation scheme of the extension of the water-storage at Bhatgar was commenced in 1913 in the reign of the father of the present Ruler. The work involved the submergence of very good lands measuring 5,203 acres, i.e., about 8 square miles, and assessed at Rs. 3,169-6-3 from about 40 villages and houses of the State. And it had progressed for 9 years, when in 1922 the present Ruler acceded to the Gadi. Still the vexed question of the compensation to be given to the State for its loss was left in the melting-pot. It will also be recollected that the State had similarly lost fertile lands to the extent of 6,412 acres (about 10 square miles), bearing an annual assessment of Rs. 7,170, by the construction of the Dams at Khadakvasla, Vir, and Bhatgar (Lake Whiting) by Government in the last regime. The Darbar was then deprived of that territory, as only money compensation was given to the State instead of giving territory for territory, notwithstanding its constant protests. Hence, the father of the present Ruler insisted upon Government giving territorial compensation when Government sought his consent to surrender more lands on an extensive scale, for carrying out its new project of the after-named Lloyd Dam at Bhatgar. It has already been mentioned in the previous pages that the father of the present Ruler, after a strenuous fight, succeeded in securing an assurance from Government that lands would be given for lands in exchange with jurisdiction at the time of the settlement. (*Vide* Political Agent's No. 530, dated 19th November 1909, given in Appendix C.) However, when the actual moment of the final negotiations for the settlement arrived, Government found that further difficulties had cropped up in the course of time in the way of fulfilling the assurance, and the prospects of an amicable solution, as previously settled, seemed to be clouded for a time. It fell to the lot of the present Ruler to carry on the negotiations to a successful issue in the above circumstances. He strove hard to convince Government how the State gradually suffered in extent, jurisdiction and population, if the settled principle of territorial compensation was not adhered to, and how it stood in danger of being completely wiped off from the map; and it stands to his great credit that he succeeded at last to a certain extent. Government were satisfied about the justice of his claim and the reasonableness of his grievance and they decided to give him territory consisting of British villages in Inam, in lieu of and equivalent to his lost tract. The present Ruler wanted also the jurisdiction over the villages to be granted in exchange, as originally promised by Government. But they were unable to carry out that undertaking and the present Ruler signified his consent to the proposed arrangement surrendering his just claim to jurisdiction in a loyal spirit of co-operation in view of Government's difficulties. Thus the long-standing question

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is on its way to satisfactory settlement and the British villages of Ving and Vinzar are ear-marked for the contemplated exchange.

The work of the Lloyd Dam was completed in 1928 and the State rendered varied and valuable assistance to the authorities in charge of the work throughout. The inestimable help thus given by the Bhor Darbar has been appreciated year after year in the Administration Reports of the Irrigation Division and also by high officers of Government, including the successive Governors of the Presidency. The Dam was formally opened for public traffic on the 27th of October 1928, by H.E. Sir Leslie Wilson, and the tributes paid by him and the Superintending and the Chief Engineer to the State and its Ruler, which are given in the Preface, amply speak to the loyalty and the great sacrifices of the Darbar.

Shrimant Babasaheb's Family.

The present Ruler has a son from his first wife. His name is Shrimant Sadashivrao *alias* Bhausaheb. He is the present heir-apparent and has just appeared for the B.A. Examination of the Pombay University from the Deccan College, Poona. He has an instinctive spark of poetical genius. The short pieces of poems compiled and published by him in a booklet called " Tridal " are highly spoken of by many eminent writers, well-known present poets, celebrated critics on literature and several leading newspapers in Maharashtra. Shrimant Babasaheb has two other sons and a daughter from his second wife, Shrimant Soubhagyavati Laxmibaisaheb, who is the present Ranisaheb. The elder of the two sons is called Shrimant Anandrao *alias* Bapusaheb, 8 years old, and the younger is named Shrimant Narayanrao *alias* Raosaheb, aged 6. The daughter is Shrimant Padmavati Raja by name, her age being 2 years. The Chief Saheb has got two granddaughters, their names and ages being Shrimant Vimala Raja, 2 years, and Shrimant Kamala Raja, 5 months.

Recapitulation.

A bird's-eye view of the events of Shrimant Babasaheb's regime for the past 8 years since his accession enables us to summarise his notable and benevolent deeds which are as follows :—

(1) All inequitous taxes annulled.

(2) Freedom of public meetings and speech granted.

(3) Long-standing complaints regarding the forest, and the sixteen kinds of reserved trees satisfactorily removed ; and a Committee appointed to look into the Hirda-fruit question.

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(4) Security of service established. The administrative machinery overhauled, all the departments reorganized, the personnel of service improved, and the service rules reformed.

(5) Local self-government institutions started. Principle of election introduced in Bhor Municipality.

(6) The scope of beneficent departments enlarged—Medical relief extended, Primary Education made free, Scouting introduced, libraries and recreation facilities opened. Public roads and buildings repaired. Electric light supplied to Bhor town streets.

(7) Peace and order ensured. Police Department efficiently maintained. Headquarters Police Force created.

(8) Legislative and Executive Councils established.

(9) An independent High Court scheme inaugurated.

(10) Privy purse fixed.

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APPENDIX A.

General Information About the Bhor State.

THE total area of the Bhor State is 924 square miles. The population consists of 130,420 souls according to the census of A.D. 1921. The gross revenue, based on an average of the last five years, is about Rs. 7 lacs. The State has the Collector of Poona as its Political Agent. The territory of the State is divided into five talukas which are spread over three districts, namely, Poona, Satara, Kolaba, of the Bombay Presidency. The names of the talukas with the number of villages therein are as follows :—

(1)	Vichitragad	122 villages.
(2)	Rajgad	120 ,,
(3)	Prachandgad	115 ,,
(4)	Pawan Maval	66 ,,
(5)	Sudhagad	89 ,,

Of the above five talukas the first four are situated above the Western Ghats in the Maval, while the fifth is situated below the Ghats in the Konkan. Of the four above-Ghat talukas, Vichitragad is the only Taluka in the Satara District, the remaining three talukas are situated in the Poona District.

The general aspect of the territory of the State, excepting the eastern half of the Vichitragad Taluka, is hilly—the hills running east-westwise, the hills are more or less shrubby. Generally and roughly speaking, only a fifth of the territory of the State is a plain tract. The wild and mountainous tract of the four talukas above the Ghats abounds in many historically famous valleys and ravines like Rohid Khore, the Velvand Khore, the Kanad Khore, the Mose Khore, the Mutha Khore, etc. The whole of this above-Ghat territory and especially the Bara-Maval country (the twelve sub-divisions of the tract, the highlands properly so called of the Maharashtra) is populated and well cultivated by the descendants of those very simple-living, hardy, active, daring, peace-loving and loyal Mavalas who helped their master the Great Shivaji Maharaja in laying the foundation of the Mahratta Raj. The territory of the Pant Sachiv is studded with the forts of Rohida, Ticona, Tung, Sarasgad and Sudhagad which are well known in the history of the Mahrattas. Besides these forts, the fort of Torna, which was the first conquest of the Great Shivaji and upon which he first unfurled his banner of the Maharashtra Swarajya, and the fort of Rajgad, the seat of his Government in his early career, are the ever-valued possessions of the Pant Sachivs. The traditional glory and

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the historic fame of these two forts and of the Maval tract under the sway of the Bhor State contribute greatly to its importance. As the arena of many sustained and hotly-contested wars and the grand stage-ground of many hard-fought and gloriously won battles, they are places worth a visit by any student of history and especially by a youthful lad proud of the history of the Maharashtra. The whole of this tract, crowning the Western Ghats with its abysmal ravines and the glens and the dizzy heights of the frowning mountain cliffs, presenting here a dull monotony of treeless rugged rocks and uneven large or small mounds or plains of brownish earth and there many patches of dense bushes of thorny jungle-trees and shrubs, that are the ever-favourite dens of wild animals, with its hill-stream waters either unfordable, swift running and out-flowing their banks as in the rains or as in the hot season shrunk up into small pools or into the narrowest channels trudging on their slow and winding course through thickets and stones or completely dried up, leaving the bed of rivers a mass of rolling sand and pebbles, large or small, presents varied aspects of natural scenery neither very charming nor very attractive; but in winter the whole of this unwelcome scene is transformed into one of a lovable and pleasing nature. During winter, i.e., from October to December, the forests of this mountainous tract and also the territory below the Western Ghats display an indescribably rich and pleasing beauty and grandeur of natural scenery, ever and anon a welcome feature to the lover of sylvan charms. The trees, large and small, with their exuberant green foliage, their multi-coloured flowers of diverse sizes and shapes, their sweet-smelling ripe fruits, edible or otherwise, the abundance and variety of natural vegetables coupled with a healthy climate and abundance of pure and sparkling spring-water, and the denizens of the sky flitting from branch to branch and tree to tree, twittering all the while a melodious hymn of various natural sounds in praise of the Creator, make it a place in winter time of natural wealth at its height agreeably inviting a holiday trip from sight-seers and nature-lovers. The hills and the jungles abound in game and can therefore be rightly called the pretty little Hunting Park of Nature. Leaving aside these romantic scenes, if we turn to the old shrines and temples that are spread all over the territory, we find them ready to tell a long and wonderful story of their existence to the researchful intellect, the thoughtful mind, the minutely observant eye and the patient ear of an antiquarian.

Three-fourths of the soil of the State is reddish, the rest is either black or brownish. The reddish and the brownish soils grow the Konkan and Mavali crops of paddy, nagli, vari, etc.; while the black soil is conducive to the growth of the Desi crops such as jawari, wheat, gram, etc. Of the wet soil there is, practically speaking, little or none worth mentioning in the State. Likewise the garden-land is also a negligible factor.

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The staple food of the well-to-do population is mostly rice in the Konkan and the Maval tracts, while the poor people maintain themselves mainly on nagali, vari, and other like minor corns. It is only in the small tract lying between Maval and Desh proper that jawari, bajari, etc., are used as articles of food along with rice if the user is of well-to-do circumstances.

The average annual rainfall on the Ghata Matha country proper ranges from 150 to 200 inches, while in the Sudhagad Taluka it is generally between 100 and 125 inches. The capital town of Bhor records a mean yearly rainfall of 30 to 40 inches. The rainfall at Shirval, the most eastern part of the State, is on an average from 15 to 20 inches. The climate of Shirval during the cold and in the rainy seasons also being dry, is health-restoring. Neither summer heat nor winter cold is extreme at the capital town. Nights are cool during the hot season. The climate of Sudhagad though hot is not unhealthy and in the monsoons though the rains are heavy and constant, the days are pleasant. The town of Bhor is well supplied with pure water but elsewhere in the villages water-supply is deficient and not close to the surface.

The town of Bhor though small has a charm of its own. Located in the rich and fertile valley of the Neera River, it enjoys generally healthy climate and good water-supply. Its position on a ground naturally sloping to the river-side, affords it all the advantages of an easy and natural drainage. The scenery of the green hills that surround it is picturesque in the rainy and the cold days. Being situated not far from Poona, the second capital of the Bombay Presidency, it has come under the civilizing influence of modern city life and the reformed ideas of the new age. Moreover, the great irrigation work of the Lloyd Dam at Bhatgar has contributed a special importance to the town, as it is only two miles away to the north of it.

H.E. Sir Leslie Wilson, when he visited Bhor in 1924, made the followings remarks about the town of Bhor :—

> "The geographical position of Bhor, though it may be, in some ways, inconvenient owing to its distance from the railway, strikes me as being an exceptionally favoured one in other respects, situated as it is in a rich and beautiful valley, with an unfailing supply of good water and a healthy climate. The town of Bhor itself, so far as I have been able to see it, reflects great credit on the Chief Saheb and all those responsible under him for its maintenance, and I am particularly struck with the careful planning, as a result of which all the State institutions and offices are grouped round the neat little square in front of the palace, thus contributing to the convenience of the administration and the public alike."

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APPENDIX B.

Noteworthy Places of Interest in and Near About the Bhor State.

In the Vichitragad Taluka.

Ambavade, noted for the tomb of Shree Shankaraji Narayan, the founder of the Bhor State, who died in A.D.1712, and for the old temple of Shree Nagnath, is situated at a distance of 9 miles to the south-west of Bhor. There is a good and motorable road from Bhor to Ambavade.

Ambadkhind, or the Vishramghat, founded by Taisaheb in A.D. 1864, a hill-station and summer resort of the Pant Sachivas, is at a distance of 8 miles to the south of Bhor between Wai and Bhor. It can be approached only by a bullock-cart road from Bhor.

Raireshwar, the time-honoured temple of god Shiva, stands on the elevated tableland of the Rairy hill, situated at a distance of about 13 miles to the south-west of Bhor. From Bhor to Apti, a distance of about 10 miles, can be run over by motor. From Apti to Raireshwar, a distance of about 4 miles, the traveller must go on foot.

Kedareshwar, a pre-historic temple of god Shiva, is in the taluka town of Shirval.

In the Rajgad Taluka.

Baneshwar, noted for its jungle scenery and cool climate and healthy water, is situated a mile to the north of Nasrapur, a taluka town which is at a distance of 22 miles from Poona on the Poona-Bangalore road. From Nasrapur to Baneshwar there is a motorable road of one mile.

Rajgad Fort, built by the Great Shivaji in 1648 and the seat of his Government in the early part of his career, is about 40 miles to the south of Poona, of which 35 miles can be travelled by Poona-Satara British provincial road and the Nasrapur-Vele motorable road of the State. The rest of the distance is covered by walking over hilly foot-paths.

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In the Prachandgad Taluka.

Torna Fort, the first conquest of Shivaji the Great, significantly called the Cradle of the Mahratta Raj, is at a distance of about 40 miles from Poona and can be approached by the Nasrapur-Vele motorable road.

In the Pawan Maval Taluka.

Wagheshwar, famous for its time-honoured and holy temple of god Shiva and the blue lotus pond, is to the west of Poona, at a distance of about 32 miles, to which from Poona to Kolvan, a distance of 27 miles, there is a motorable road. The rest of the journey lies by hill-tracts.

In the Sudhagad Taluka.

Rameshwar and **Usar,** both noted for temples of long standing, situated on the hill-tops at a distance of 6 and 3 miles respectively from Pali, the headquarters station of the taluka, are approachable by cart roads from Pali. Both possess charming hill-top jungle scenery.

Thanala and **Nenoli,** both famous for the rock-cut caves of the Buddistic times, situated at a distance of 8 and 12 miles to the east and south-east respectively of Pali, are approachable by cart roads from Pali. Pali is situated at a distance of 25 miles to the south of Kampoli on the Bombay-Mahableshwar provincial road. From Kampoli to Pali there is a motorable road.

Sudhagad Fort lies in the Western Ghats at a distance of 8 miles from Pali. It can be approached from Pali by cart road only.

Unhera, famous for its hot-water natural springs, is situated at a distance of 1 mile to the north of Pali in the British districts.

N.B.—Similar natural springs but of lukewarm sulphur water exist at Uddhar, a village at a distance of 5 miles from Pali, approachable from Pali by cart road only.

Other Places Worth Seeing.

Bhatgar Dam, the greatest irrigation work in India, is situated at a distance of 2 miles to the north of the town of Bhor. It lies at a distance of about 30 miles to the south of Poona and is approachable by a motorable road.

Veer Dam lies at a distance of 9 miles to the east of Shirval, the chief town of the Vichitragad Taluka of the State, on the Shirval-Lonand motorable road.

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APPENDIX C.

No. Pol. 530 of 1909.

POONA, 19*th November* 1909.

From

L. C. SWIFTE, ESQ., I.C.S.,
Collector and Political Agent, Poona.

To

THE CHIEF OF BHOR.

SIR,

With reference to your correspondence ending with your No. 11, dated 18th January 1908, I am directed by the Government to inform you that the compensation for the loss of revenue on account of lands in your State which are to be acquired for the four additional reservoirs for the Mutha and Nira Canals will be paid partly in cash by adjustment against the sums annually paid by you to the British Government and partly by exchange of land. The cash payment will be adjusted against Rs. 4,684 on account of Pilkhana Bab, Rs. 372-12-4 on account of Shirke Ammal, and any other items that may be found due from you. For the purpose of exchange of lands, the villages noted in the margin are proposed to be given after the necessary inquiries are made by a special officer who will be deputed for the work.

(1) Antroli, (2) Nere, (3) Katarkhadak, (4) Sonapur, (5) Jambhali, (6) Vinzer, (7) Kamthadi, (8) Umbre, (9) Ving, (10) Kelawade.

2. If any inhabitants of the villages in the British territory which are to be given to you in exchange, should prove unwilling to go under the State jurisdiction, they will be given an option coupled with compensation, of removal into British territory. Those who will decide to remain under the State jurisdiction will be allowed to do so on your giving an assurance that the tenure of their holdings shall remain undisturbed, that during the currency of the existing survey settlement they shall retain all their rights and liabilities under that settlement, and that on the occurrence of bad seasons they shall be entitled to suspensions and remissions of revenue under certain fixed rules. You will also be expected to make provision from the resources of your State for any forest and grazing rights and privileges which the inhabitants may have under the existing Forest Settlement in British territory.

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3. As regards the petition of R. K. Deshpande of Bhalavadi and others protesting against being deprived of their lands, Government recognize that they have some ground for complaint but feel satisfied that the general benefit which will accrue from the construction is so great as to outweigh the inconvenience caused to a very small section of the population. Efforts will however be made to give them compensation on very liberal terms and to re-establish them in suitable villages and comfortable circumstances.

4. The above is an outline of the procedure that will be followed when negotiations for the acquisition of land are ordered by Government.

I have the honour to be,
Sir,
Your most obedient servant,

(Sd.) L. C. SWIFTE,
Collector and Political Agent, Poona.

Extract from the Administration Report of the Bhor State for the Year 1921.

2. The year was an eventful one for His Highness the Chief, as full criminal jurisdiction (withdrawn at the time of the Mutiny in 1857) was restored to him.

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